JUVENAL AND PERSIUS;

LITERALLY TRANSLATED,

WITH

COPIOUS EXPLANATORY NOTES;

BY WHICH

THESE DIFFICULT SATIRISTS ARE RENDERED EASY AND FAMILIAR TO THE READER.

BY THE REV. M. MADAN.

Ardet...Instat...Aperte jugulat.
SCAL. in JUV.

A NEW EDITION, REVISED AND CORRECTED.

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MDCCCXXXIX.

DECIMI

JUNII JUVENALIS

AQUINATIS

SATIRÆ.

THE

SATIRES OF JUVENAL.

DECIMI

JUNII JUVENALIS

AQUINATIS

SATIRÆ.

SATIRA X.

ARGUMENT.

The Poet's design in this Satire, which deservedly holds the first rank among all performances of the kind, is to represent the various wishes and desires of mankind, and to shew the folly of them. He mentions riches, honours, eloquence, fame for martial achievements, long life, and beauty, and gives instances of their having proved ruinous to the

Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
Vera bona, atque illis multum diversa, remota
Erroris nebula: quid enim ratione timemus,
Aut cupimus? quid tam dextro pede concipis, ut te

* This Satire has been always admired; Bishop Burnet goes so far, as to recommend it (together with Persius) to the serious perusal and practice of the divines in his diocese, as the best common places for their sermons, as the storehouses and magazines of moral virtues, from whence they may draw out, as they have occasion, all manner of assistance for the accomplishment of a virtuous life. The tenth Satire (says Crusius in his Lives of the Roman Poets) is inimitable for the excellence of its morality, and sublime sentiments.

Line 1. *Gades.*] An island without the Straits of Gibraltar in the south part of Spain, divided from the continent by a small creek. Now called Cadiz, by corruption Cales.

2. *The East.*] Aurora, (quasi aurea hora, from the golden-coloured splendour of day-break,) metonym. the East.

—*Ganges.*] The greatest river in the East, dividing India into two parts.

3, 4. *Cloud of error.*] That veil of darkness and ignorance which is over the human mind, and hides from it, as it were, the faculty of perceiving our

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SATIRE X.*

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possessors of them. He concludes, therefore, that we should leave it to the gods to make a choice for us, they knowing what is most for our good. All that we can safely ask is health of body and mind: possessed of these, we have enough to make us happy, and therefore it is not much matter what we want beside.

In all lands, which are from Gades to
The East and the Ganges, few can distinguish
True good things, and those greatly different from them, the cloud
Of error removed: for what, with reason do we fear,
Or desire? what do you contrive so prosperously, that you

real and best interests, as distinguished from those which are deceitful and imaginary.

4. *What, with reason, &c.*] According to the rules of right and sober reason.

5. *So prosperously, &c.*] Tam dextro pede—on so prosperous a footing—with ever such hope and prospect of success, that you may not repent your endeavour (conatus) and pains to accomplish it, and of your desires and wishes being fully completed and answered?—votique peracti.

The right and left were ominous—dexter-a-um, therefore, signifies lucky, favourable, fortunate, propitious — as lævus-a-um, unlucky, inconvenient, unseasonable.

Tam dextro pede is equivalent to tam fausto—secundo—prospero pede.

I pede fausto—go on and prosper. Hor. lib. ii. epist. ii. l. 37. So Virg. Æn. viii. l. 302.

Et nos et tua dexter adi pede sacra secundo.

"*Approach us, and thy sacred rites,*
"*with thy favourable presence.*"—

Pes—lit. a foot, that member of the

Conatus non pœniteat, votique peracti?
Evertere domos totas optantibus ipsis
Dî faciles. Nocitura toga, nocitura petuntur
Militia. Torrens dicendi copia multis,
Et sua mortifera est facundia. Viribus ille
Confisus periit, admirandisque lacertis.
Sed plures nimia congesta pecunia cura
Strangulat, et cuncta exsuperans patrimonia census,
Quanto delphinis balæna Britannica major.
Temporibus diris igitur, jussuque Neronis,
Longinum, et magnos Senecæ prædivitis hortos
Clausit, et egregias Lateranorum obsidet ædes
Tota cohors: rarus venit in cœnacula miles.
Pauca licet portes argenti vascula puri,
Nocte iter ingressus, gladium contumque timebis,
Et motæ ad lunam trepidabis arundinis umbram.
CANTABIT VACUUS CORAM LATRONE VIATOR.

Prima fere vota, et cunctis notissima templis,

body on which we stand—sometimes means the foundation of any thing—a plot for building;—so, in a moral sense, those conceptions and contrivances of the mind, which are the foundations of human action, on which men build for profit or happiness:—this seems to be its meaning here.

7. *The easy gods, &c.*] The gods, by yielding to the prayers and wishes of mankind, have often occasioned their ruin, by granting such things as in the end proved hurtful. So that, in truth, men, by wishing for what appeared to them desirable, have, in effect, themselves wished their own destruction.

8. *By the gown, &c.*] Toga here being opposed to militia, may allude to the gown worn by the senators and magistrates of Rome; and so, by meton. signify their civil offices in the government of the state.—*q. d.* Many have wished for a share in the government and administration of civil affairs, others for high rank and post of command in the army, each of which have been attended with damage to those who have eagerly sought after them.

9. *A fluent copiousness, &c.*] Many covet a great degree of eloquence; but how fatal has this proved to possessors of it! Witness Demosthenes and Cicero, who both came to violent deaths;—the former driven, by the malice of his enemies, to poison himself; the latter slain by order of M. Antony. See KEYSLER's Travels, vol. ii. p. 342, note.

10. *To his strength, &c.*] Alluding to Milo, the famous wrestler, born at Croton, in Italy, who, presuming too much on his great strength, would try whether he could not rend asunder a tree which was cleft as it grew in the forest; it yielded at first to his violence, but it closed presently again, and, catching his hands, held him till the wolves devoured him.

12. *Destroys.*] Lit. strangles. Met. ruins, destroys.

The poet is here shewing, that, of all things which prove ruinous to the possessors, money, and especially an overgrown fortune, is one of the most fatal—and yet, with what care is this heaped together!

13. *Exceeding, &c.*] *i. e.* Beyond the rate of a common fortune.

14. *A British whale.*] A whale found in the British seas.

16. *Longinus.*] Cassius Longinus, put to death by Nero: his pretended crime was, that he had, in his chamber, an image of Cassius, one of Julius Cæsar's murderers; but that which really made him a delinquent was his great wealth, which the emperor seized.

May not repent of your endeavour, and of your accomplished
wish?
The easy gods have overturned whole houses, themselves
Wishing it. Things hurtful by the gown, hurtful by warfare,
Are asked: a fluent copiousness of speech to many
And their own eloquence is deadly.—He, to his strength
Trusting, and to his wonderful arms, perished.
But money, heap'd together with too much care, destroys
More, and an income exceeding all patrimonies,
As much as a British whale is greater than dolphins.
Therefore in direful times, and by the command of Nero,
A whole troop Longinus, and the large gardens of wealthy
Seneca, [rani—
Surrounded, and besieged the stately buildings of the Late-
The soldier seldom comes into a garret.
Tho' you should carry a few small vessels of pure silver,
Going on a journey by night, you will fear the sword and the
pole,
And tremble at the shadow of a reed moved, by moon-light.
AN EMPTY TRAVELLER WILL SING BEFORE A ROBBER.
Commonly the first things prayed for, and most known at
all temples,

—*Seneca, &c.*] Tutor to Nero—supposed to be one in Piso's conspiracy, but put to death for his great riches. Sylvanus the tribune, by order of Nero, surrounded Seneca's magnificent villa, near Rome, with a troop of soldiers, and then sent in a centurion to acquaint him with the emperor's orders, that he should put himself to death. On the receipt of this, he opened the veins of his arms and legs, then was put into a hot bath; but this not finishing him, he drank poison.

17.*Surrounded.*] Beset—encompassed.

——*Laterani.*] Plautius Lateranus had a sumptuous palace, in which he was beset by order of Nero, and killed so suddenly, by Thurius the tribune, that he had not a moment's time allowed him to take leave of his children and family. He had been designed consul.

18. *The soldier, &c.*] Cœnaculum signifies a place to sup in—an upper chamber—also a garret, a cockloft in the top of the house, commonly let to poor people, the inhabitants of which were too poor to run any risk of the emperor's sending soldiers to murder them for what they had.

19. *Tho' you should carry, &c.*] Though not so rich as to become an object of the emperor's avarice and cruelty, yet you can't travel by night, with the paltry charge of a little silver plate, without fear of your life from robbers, who may either stab you with a sword, or knock you down with a bludgeon, in order to rob you.

20. *Pole.*] Contus signifies a long pole or staff—also a weapon, wherewith they used to fight beasts upon the stage. It is probable that the robbers about Rome armed themselves with these, as ours, about London, arm themselves with large sticks or bludgeons.

21. *Tremble, &c.*] They are alarmed at the least appearance of any thing moving near them, even the trembling and nodding of a bulrush, when its shadow appears by moonlight.

22. *Empty traveller, &c.*] Having nothing to lose, he has nothing to fear, and therefore has nothing to interrupt his jollity as he travels along, though in the presence of a robber.

23. *Temples, &c.*] Where people go to make prayers to the gods, and to implore the fulfilment of their desires and wishes.

Divitiæ ut crescant, ut opes; ut maxima toto
Nostra sit arca foro: sed nulla aconita bibuntur
Fictilibus: tunc illa time, cum pocula sumes
Gemmata, et lato Setinum ardebit in auro.
Jamne igitur laudas, quod de sapientibus alter
Ridebat, quoties a limine moverat unum
Protuleratque pedem: flebat contrarius alter?
Sed facilis cuivis rigidi censura cachinni:
Mirandum est, unde ille oculis suffecerit humor.
Perpetuo risu pulmonem agitare solebat
Democritus, quanquam non essent urbibus illis
Prætexta, et trabeæ, fasces, lectica, tribunal.
Quid, si vidisset Prætorem in curribus altis
Extantem, et medio sublimem in pulvere circi,
In tunica Jovis, et pictæ Sarrana ferentem
Ex humeris aulæa togæ, magnæque coronæ
Tantum orbem, quanto cervix non sufficit ulla?
Quippe tenet sudans hanc publicus, et sibi consul

25. *The greatest, &c.*] The forum, or market-place, at Rome, was the place where much money-business was transacted, and where money-lenders and borrowers met together; and he that was richest, and had most to lend, was sure to make the greatest sums by interest on his money, and perhaps was most respected. Hence the poet may be understood to mean, that it was the chief wish of most people to be richer than others.—Or, he may here allude to the chests of money belonging to the senators, and other rich men, which were laid up for safety in some of the buildings about the forum, as the temple of Castor, and others. Comp. sat. xiv. l. 258, 9.

——*No poisons, &c.*] The poorer sort of people might drink out of their coarse cups of earthen ware, without any fear of being poisoned for what they had.

26. *Them.*] Poisons.

27. *Set with gems.*] See sat. v. l. 37—45. This was a mark of great riches.

——*Setine wine.*] So called from Setia, a city of Campania. It was a most delicious wine, preferred by Augustus, and the succeeding emperors, to all other. Glows with a fine red colour, and sparkles in the cup.

——*Wide gold.*] Large golden cups. Those who were rich enough to afford these things, might indeed reasonably fear being poisoned by somebody, in order to get their estates.

28. *Do you approve.*] Laudas—praise or commend his conduct; for while these philosophers lived, many accounted them mad.

——*One of the wise men, &c.*] Meaning Democritus of Abdera, who always laughed, because he believed our actions to be folly: whereas Heraclitus of Ephesus, the other of the wise men here alluded to, always wept, because he thought them to be misery.

29. *As oft as, &c.*] Whenever he went out of his house—as oft as he stepped over his threshold.

30. *The other.*] Heraclitus. See note on line 28.

31. *The censure, &c.*] It is easy enough to find matter for severe laughter. Rigidi here, as an epithet to laughter, seems to denote that sort of censorious sneer which condemns and censures, at the same time that it derides the follies of mankind.

32. *The wonder is, &c.*] How Heraclitus could find tears enough to express his grief at human wretchedness, guilt, and woe, the occasions of it are so frequent.

34. *In those cities.*] As there is at Rome.—The poet here satirizes the ridiculous appendages and ensigns of office,

Are, that riches may increase, and wealth; that our chest may be
The greatest in the whole forum: but no poisons are drunk
From earthen ware: then fear them, when you take cups
Set with gems, and Setine wine shall sparkle in wide gold.
Nor therefore do you approve, that one of the wise men
Laugh'd, as oft as from the threshold he had moved, and
Brought forward one foot; the other contrary, wept?
But the censure of a severe laugh is easy to any one,
The wonder is whence that moisture could suffice for his eyes.
With perpetual laughter, Democritus used to agitate
His lungs, tho' there were not, in those cities,
Senatorial gowns, robes, rods, a litter, a tribunal.
What, if he had seen the prætor, in high chariots
Standing forth, and sublime in the midst of the dust of the
circus,
In the coat of Jove, and bearing from his shoulders the Tyrian
Tapestry of an embroider'd gown, and of a great crown
So large an orb, as no neck is sufficient for?
For a sweating officer holds this, and lest the consul should

which were so coveted and esteemed by the Romans, as if they could convey happiness to the wearers.—He would also insinuate, that these things were made ridiculous by the conduct of the possessors of them.

35. *Senatorial gowns.*] Prætexta—so called because they were faced and bordered with purple—worn by the patricians and senators.

—*Robes.*] Trabeæ—robes worn by kings, consuls, and augurs.

—*Rods.*] Fasces—bundles of birchen rods carried before the Roman magistrates, with an axe bound up in the middle of them, so as to appear at the top. These were ensigns of their official power to punish crimes, either by scourging or death.

—*A litter.*] Lectica.—Sat. i. 32, note.

—*Tribunal.*] A seat in the forum, built by Romulus, in the form of an half-moon, where the judges sat, who had jurisdiction over the highest offences: at the upper part was placed the sella curulis, in which the prætor sat.

36. *The prætor, &c.*] He describes and derides the figure which the prætor made, when presiding at the Circensian games.

—*In high chariots.*] In a triumphal car, which was gilt, and drawn by four white horses—perhaps, by the plur. curribus, we may understand that he had several for different occasions.

37. *Dust of the circus.*] He stood, by the height and sublimity of his situation, fully exposed to the dust, which the chariots and horses of the racers raised.

38. *Coat of Jove.*] In a triumphal habit; for those who triumphed wore a tunic, or garment, which, at other times, was kept in the temple of Jupiter.

38, 9. *The Tyrian tapestry, &c.*] Sarra, a name of Tyre, where hangings and tapestry were made, as also where the fish was caught, from whence the purple was taken with which they were dyed. This must be a very heavy material for a gown, especially as it was also embroidered with divers colours; and such a garment must be very cumbersome to the wearer, as it hung from his shoulders.

40. *So large an orb, &c.*] Add to this, a great heavy crown, the circumference of which was so large and thick, that no neck could be strong enough to avoid bending under it.

41. *A sweating officer.*] Publicus signifies some official servant, in some public office about the prætor on these occasions, who sat by him in the chariot, in order to assist in bearing up the crown, the weight of which made him sweat with holding it up.

Ne placeat, curru servus portatur eodem.
Da nunc et volucrem, sceptro quæ surgit eburno,
Illinc cornicines, hinc præcedentia longi
Agminis officia, et niveos ad fræna Quirites,
Defossa in loculis quos sportula fecit amicos.
Tunc quoque materiam risus invenit ad omnes
Occursus hominum; cujus prudentia monstrat,
Summos posse viros, et magna exempla daturos,
Vervecum in patria, crassoque sub aere nasci.
Ridebat curas, necnon et gaudia vulgi,
Interdum et lachrymas; cum fortunæ ipse minaci
Mandaret laqueum, mediumque ostenderet unguem.
Ergo supervacua hæc aut perniciosa petuntur,
Propter quæ fas est genua incerare Deorum.
Quosdam præcipitat subjecta potentia magnæ
Invidiæ; mergit longa atque insignis honorum

41. *Lest the consul, &c.*] The ancients had an institution, that a slave should ride in the same chariot when a consul triumphed, and should admonish him to know himself, lest he should be too vain. This was done with regard to the prætor at the Circensian games, who, as we have seen above, appeared like a victorious consul, with the habit and equipage of triumph—Juvenal seems to use the word consul, here, on that account.

43. *Add the bird, &c.*] Among other ensigns of triumph, the prætor, on the above occasion, held an ivory rod, or sceptre, in his hand, with the figure of an eagle, with wings expanded, as if rising for flight, on the top of it.

44. *The trumpeters.*] Or blowers of the horn, or cornet. These, with the tubicines, which latter seem included here under the general name of cornicines, always attended the camp, and, on the return of the conqueror, preceded the triumphal chariot, sounding their instruments.

——*The preceding offices, &c.*] Officium signifies sometimes a solemn attendance on some public occasion, as on marriages, funerals, triumphs, &c. (see sat. ii. l. 132.) Here it denotes, that the prætor was attended, on this occasion, by a long train of his friends and dependants, who came to grace the solemnity, by marching in procession before his chariot.

45. *Snowy citizens, &c.*] Many of the citizens, as was usual at triumphs, dressed in white robes, walking by the side of the horses, and holding the bridles.

46. *The sportula.*] The dole-basket. See sat. i. l. 95.

—*Buried in his coffers.*] The meaning of this passage seems to be, that these citizens appeared, and gave their attendance, not from any real value for him, but for what they could get.

He is supposed to have great wealth hidden, or buried, in his coffers, which this piece of attention was calculated to fetch out, in charity to his poor fellow-citizens that attended him on this occasion—*q. d.* All this formed a scene which would have made Democritus shake his sides with laughing. Comp. l. 3. 34.

47. *Then also he.*] Democritus in his time.

47, 8. *At all meetings of men.*] Every time he met people as he walked about —or, in every company he met with.

48. *Whose prudence.*] Wisdom, discernment of right and wrong.

50. *Of blockheads.*] Vervex literally signifies a wether-sheep, but was proverbially used for a stupid person: as we use the word sheepish, and sheepishness, in something like the same sense, to denote an awkward, stupid shyness.

The poet therefore means, a country of stupid fellows. Plaut. Pers. act ii. has, Ain' vero vervecum caput?

—*Thick air.*] Democritus was born

Please himself, a slave is carried in the same chariot.
Now add the bird which rises on the ivory sceptre,
There the trumpeters, here the preceding offices of a long
Train, and the snowy citizens at his bridles,
Whom the sportula, buried in his coffers, has made his friends.
Then also he found matter of laughter at all
Meetings of men; whose prudence shews,
That great men, and those about to give great examples,
May be born in the country of blockheads, and under thick air.
He derided the cares, and also the joys of the vulgar,
And sometimes their tears; when himself could present a halter
To threat'ning fortune, and shew his middle nail.
Therefore, these (are) unprofitable, or pernicious things, (which) are ask'd,
For which it is lawful to cover with wax the knees of the gods.
Power, subject to great envy, precipitates some,
A long and famous catalogue of honours overwhelms,

at Abdera, a city of Thrace, where the air, which was foggy and thick, was supposed to make the inhabitants dull and stupid.

So Horace, speaking of Alexander the Great, as a critic of little or no discernment in literature, says, Bœotum in crasso jurares aere natum. Epist. i. lib. ii. l. 244. By which, as by many other testimonies, we find that the inhabitants of Bœotia were stigmatized also in the same manner. Hence Bœoticum ingenium was a phrase for dulness and stupidity.

52. *Present a halter, &c.*] Mandare laqueum alicui, was a phrase made use of to signify the utmost contempt and indifference, like sending a halter to a person, as if to bid him hang himself. Democritus is here represented in this light as continually laughing at the cares and joys of the general herd, and as himself treating with scorn the frowns of adverse fortune.

53. *His middle nail.*] *i. e.* His middle finger, and point at her in derision. To hold out the middle finger, the rest being contracted, and bent downwards, was an act of great contempt; like pointing at a person among us. This mark of contempt is very ancient. See Is. lviii. 9.

54. *Therefore, &c.*] It follows, therefore, from the example of Democritus, who was happy without the things which people so anxiously seek after, and petition the gods for, that they are superfluous and unnecessary. It likewise follows, that they are injurious, because they expose people to the fears and dangers of adverse fortune; whereas Democritus, who had them not, could set the frowns of fortune at defiance, possessing a mind which carried him above worldly cares or fears.

55. *Lawful.*] Fas signifies that which is permitted, therefore lawful to do.

—*To cover with wax, &c.*] It was the manner of the ancients, when they made their vows to the gods, to write them on paper, (or waxen tables,) seal them up, and, with wax, fasten them to the knees of the images of the gods, or to the thighs, that being supposed the seat of mercy. When their desires were granted, they took away the paper, tore it, and offered to the gods what they had promised. See sat. ix. l. 139. The gods permit us to ask, but the consequences of having our petitions answered are often fatal. Comp. l. 7, 8.

56. *Precipitates some.*] *viz.* Into ruin and destruction.

57. *Catalogue, &c.*] Pagina, in its proper and literal sense, signifies a page of a book, but here alludes to a plate, or table of brass, fixed before the statues of eminent persons, and containing all the titles and honours of him whose statue it was.

—*Overwhelms.*] With ruin, by ex-

Pagina: descendunt statuæ, restemque sequuntur;
Ipsas deinde rotas bigarum impacta securis
Cædit, et immeritis franguntur crura caballis.
Jam strident ignes, jam follibus atque caminis
Ardet adoratum populo caput, et crepat ingens
Sejanus: deinde ex facie toto orbe secunda
Fiunt urceoli, pelves, sartago, patellæ.
Pone domi lauros, duc in Capitolia magnum
Cretatumque bovem; Sejanus ducitur unco
Spectandus: gaudent omnes: quæ labra? quis illi
Vultus erat? nunquam (si quid mihi credis) amavi
Hunc hominem: sed quo cecidit sub crimine? quisnam
Delator? quibus indiciis? quo teste probavit?
Nil horum: verbosa et grandis epistola venit
A Capreis—bene habet; nil plus interrogo: sed quid
Turba Remi? Sequitur fortunam, ut semper, et odit

posing them to the envy and malice of those, in whose power and inclination it may be to disgrace and destroy them.

58. *Statues descend.*] Are pulled down.

—*Follow the rope.*] With which the populace (set on work by a notion of doing what would please the emperor, who had disgraced his prime-minister Sejanus) first pulled down all the statues of Sejanus, of which there were many set up in Rome, and then dragged them with ropes about the streets.

59. *The driven axe.*] Impacta—driven —forced against. There were some statues of Sejanus, by which he was represented on horseback; others in a triumphal car, drawn by two horses (comp. sat. viii. l. 3.); all which were broken to pieces, the very chariots and horses demolished, and, if made of brass, carried to the fire and melted.

60. *Undeserving horses, &c.*] Their spite against Sejanus, who could alone deserve their indignation, carried them to such fury, as to demolish even the most innocent appendages to his state and dignity.

61. *The fires roar, &c.*] From the force of the bellows, in the forges prepared for melting the brass of the statues.

—*Stoves.*] Or furnaces.

62. *The head adored, &c.*] Of Sejanus, once the darling of the people, who once worshipped him as a god.

63. *Cracks.*] By the violence of the flames.

—*Second face, &c.*] Sejanus was so favoured by Tiberius, that he raised him to the highest dignity next to himself.

64. *Water-pots, &c.*] The meanest household utensils are made from the brass, which once conferred the highest honour on Sejanus, when representing him in the form of statues.

65. *Laurels, &c.*] Here the poet shews the malicious triumph of envy. It was customary to adorn the doors of their houses with crowns, or garlands of laurel, on any public occasion of joy; such was the fall of poor Sejanus to his enemies.

66. *A white bull.*] The beasts sacrificed to the celestial gods were white (cretatum, here, lit. chalked, whited); those to the infernal gods were black. This offering to Jupiter, in his temple on the capitol hill, must be supposed to have been by way of thanksgiving for the fall of Sejanus. A lively mark of the hatred and prejudice which the people had conceived against him, on his disgrace; as it follows—

—*Dragg'd by a hook, &c.*] To the Scalæ Gemoniæ, and then thrown into the Tiber.

67. *To be look'd upon.*] As a spectacle of contempt to the whole city.

—*All rejoice.*] At his disgrace and misery the people triumph.

—"*What lips,*" *&c.*] The poet here supposes a language to be holden, which

Statues descend and they follow the rope;
Then, the driven axe, the very wheels of two-horse cars
Demolishes, and the legs of the undeserving horses are broken.
Now the fires roar, now with bellows and stoves,
The head adored by the people burns, and the great Sejanus
Cracks: then, from the second face in the whole world,
Are made water-pots, basons, a frying-pan, platters.
Place laurels at your house, lead to the capitol a large
White bull; Sejanus is dragg'd by a hook
To be look'd upon: all rejoice: "what lips? what a countenance
"He had? I never (if you at all believe me) loved
"This man:—but under what crime did he fall? who was
"The informer? from what discoveries? by what witness "hath he prov'd it?"
"Nothing of these: a verbose and great epistle came from
"Capreæ:"—"It is very well, I ask no more: but what did
"The mob of Remus?"—"It follows fortune, as always, and "hates

is very natural for a prejudiced, ignorant people to utter on such an occasion, as they saw him dragging along by the hands of the executioner, or perhaps as they viewed him lying dead on the bank of the Tiber, (comp. l. 86.) before his body was thrown into it.

What a blubber-lip'd, ill-looking fellow! say they.

69. *What crime, &c.*] What was charged against him (says one) that he should be brought to this.

70. *Informer.*] Delator—his accuser to the emperor.

—*What discoveries, &c.*] Of the fact, and its circumstances? and on what evidence hath he (*i. e.* the informer) proved the crime alleged against him?

71. "*Nothing of these.*"] Says the answerer—*i. e.* there was no regular form of conviction.

—*A great epistle, &c.*] It, some how or other, came to the ears of Tiberius, that his favourite Sejanus had a design upon the empire, on which he wrote a long pompous epistle to the senate, who had Sejanus seized, and sentenced him to be punished, as is mentioned above: *viz.* that he should be put to death, then have an hook fixed in him, be dragged through the streets of Rome to the Scalæ Gemoniæ, and thrown at last into the Tiber.

Tiberius was at that time at Capreæ, an island on the coast of Naples, about twenty-five miles south of that city, indulging in all manner of excess and debauchery.

The Scalæ Gemoniæ was a place appointed either for torturing criminals, or for exposing their bodies after execution. Some derive the name Gemoniæ from one Gemonius, who was first executed there; others from gemere, to groan, because the place rang with the groans and complaints of those who were put to death. It was on the hill Aventinus, and there were several steps led up to it, whence the place was called Scalæ Gemoniæ. The dead bodies of those who died under the hands of the executioner were dragged thither by an iron hook, and after they had been some time exposed to public view, were thrown into the Tiber. See ANT. Univ. Hist. vol. xii. p. 214, note *f.*

73. *Mob of Rhemus, &c.*] *i. e.* The people in general; so called because descended from Romulus and Remus. "How did they behave?" says the querist.

—"*It follows fortune,*" *&c.*] It is answered—The common people behaved as they always do, by changing with the fortune of the condemned, and treating them with the utmost spite.

Damnatos. Idem populus, si Nurscia Tusco
Favisset, si oppressa foret secura senectus
Principis, hac ipsa Sejanum diceret hora
Augustum. Jampridem, ex quo suffragia nulli
Vendimus, effudit curas—nam qui dabat olim
Imperium, fasces, legiones, omnia, nunc se
Continet, atque duas tantum res anxius optat,
Panem et Circenses. Perituros audio multos:
Nil dubium: magna est fornacula: pallidulus mî
Brutidius meus ad Martis fuit obvius aram—
Quam timeo, victus ne pœnas exigat Ajax,
Ut male defensus? curramus præcipites, et,
Dum jacet in ripa, calcemus Cæsaris hostem.
Sed videant servi, ne quis neget, et pavidum in jus
Cervice astricta dominum trahat. Hi sermones

74. *Nurscia, &c.*] Sejanus was a Tuscan, born at Volscinium, where the goddess of Nurscia, the same as fortune, was worshipped. *q. d.* If fortune had favoured Sejanus.

75. *Secure old age, &c.*] If Tiberius had thought himself secure from any plot against him, and therefore had taken no measures to prevent the consequences of it.

76. *Oppress'd.*] By death, from the hands of Sejanus. *q. d.* If the plot of Sejanus had succeeded, and the emperor dethroned.

—*Would, &c.*] That very populace who now treat the poor fallen Sejanus so ill, would have made him emperor, and have changed his name to the imperial title of Augustus.

—*This very hour.*] Instead of his being put to death, dragged by the hook, and insulted by the populace, they would, at that very hour, have been heaping the highest honours upon him. So precarious, fluctuating, and uncertain, is the favour of the multitude!

77. *We sell, &c.*] The poorer sort of plebeians used to sell their votes to the candidates for public offices, before Julius Cæsar took from them the right of electing their magistrates. Since that time—

78. *It.*] The populace.

—*Done with cares.*] Effudit, literally, has poured out, as a person empties a vessel by pouring out the liquor. The poet means, that since the right of electing their magistrates was taken from them, and they could no longer sell their votes, they had parted with all their cares about the state.

—*For it.*] That same populace.

—*Which once gave, &c.*] By their having the right of election, conferred public offices on whom they chose.

79. *Authority.*] Power, or government; this alludes to the great offices in the state, which were once elective by the people.

—*Fasces.*] Consuls and prætors, who had the fasces carried before them.

—*Legions.*] Military prefectures.

—*All things.*] All elective offices.

79, 80. *Itself refrains.*] From concerns of state.

80. *Only wishes, &c.*] Now they care for nothing else, at least with any anxiety, but for bread to be distributed to them as usual, by the command of the emperor, to satisfy their hunger; and the games in the circus to divert them: of these last the populace were very fond. See sat. xi. 53.

81. "*I hear many,*" *&c.*] Here begins a fresh discourse on the occasion and circumstance of the time.

I hear, says one of the standers by, that Sejanus is not the only one who is to suffer; a good many more will be cut off, as well as he, about this plot. No doubt, says the other—

82. *The furnace is large.*] And made to hold more statues for melting than those of Sejanus. See l. 61.

'r'd
75
'S,

"PANEM ET CIRCENSES."

TO THE EDITOR OF THE TIMES.

·Every one will have read with interest and ation, in *The Times* of the 19th inst., the earnest ighty address given by Sir Edward Fry in pre- over the annual meeting at the Guildhall of ntral Poor Law Conference. But it is as well at › state publicly that the lines he quotes from (X., 78-81) have not the ominous sense for us ward Fry would give them, when taken with the s line, 77. It was only in consequence of the having been deprived during the Civil Wars and wing Empire of the right of voting, that during lining Empire they lost all sense of responsibility c concerns, and came to care only for "charitable d free passes to spectacular entertainments." As ase "panem et circenses" is just now being ily used without the full context, I will quote the from Juvenal in which it occurs, untruncated :—

ex quo suffragia nulli
'endimus, effudit curas, nam qui dabat olim
nperium, fasces, legiones, omnia, nunc se
ontinet, atque duas tantum res anxius optat,
'anem et circenses. . . ."

I fain add Gifford's rhymed translation, it is at mnemonic and close :—

· since their votes have been no longer bought,
ıblic cares are vanished from their thought;
hose who once with unresisted sway,
armies, empires, everything away,
wo poor claims have long renounced the whole,
nly ask,—The Circus and the Dole."

ful of Proverbs xx., 3, I am not going to meddle e question of "State relief"; but the discussions roughout the country just now often recall to me dote that went the round of the world in 1848; he revolutionary mob in Paris were said to have ed of one of the Rothschilds the instant distribu- their fabled fortune. "Well, how much is it the Rothschild of the delegation]? And to how ve I to distribute it?" They gave both figures; h, having made the calculation before them, he y began offering those present, as their share, a ach. They caught the point of this object-lesson and the ready wit of it; and, laughing outright selves, and waving the proferred francs aside, off wiser men for life, and merrier for the moment!

I have the honour to be, Sir,
your most obedient servant,
GEORGE BIRDWOOD.

"furious Ajax, when overcome, like an- ters upon their legs.
"other victus Ajax, destroy all that he 88, 9. *The discourses, &c.*] Thus do

Capper.
Candy, Mrs. Cairnes, by the Duchess of Newcas
Cave, Miss Blanche, by Lady Waechter.
Croft, Mrs. Henry Page, by the Dowager Lady
Colman, Lady, by Mrs. R. K. Causton.
Coventry, the Hon. Mrs. Henry, on her marria
mother-in-law, the Countess of Coventry.
Cremer, Mrs. Wyndham, on her marriage, by
Mrs. Ulick Colborne.
Champernowne, Mrs. Arthur, on her marriag
Rennell Coleridge.
Cranbrook, the Countess of, by the Marcl
Salisbury.
Colefax, Mrs. Arthur, by Lady Fletcher Moultc
Clowes, Mrs. Ernest, by her mother-in-law,
Mrs. Clowes.
Dibdin, Miss Elizabeth, by Lady Dibdin.
Dorrien, Lady Smith-, by the Marchioness of S
Drummond, Miss Jean, by her mother, the I
Drummond of Megginch.
de Versan, Miss Edith, by her mother, Mrs
Versan.
Dickson, Miss Nellie, by her mother, Mr
Dickson.
Dawnay, Mrs. Guy, on her marriage, by her
law, the Lady Victoria Dawnay.
Dickson, Mrs. Edward, by Mrs. Benyon.
de Trafford, Miss Gertrude, by Mrs. F. Scott-
Dobson, Mrs. Alfred, by the Countess Beaucha
Douglas, Lady, by the Marchioness of Salisbur
Dilke, Mrs. Fisher, by Mrs. F. H. Mellor.
Dawson, Lady, by the Marchioness of Salisbur
D'Aeth, the Lady Nina Hughes, by her m
Countess of Cranbrook.
Dawkins, the Lady Bertha, on appointment as
the Bedchamber to the Princess of Wale
Lady Mary Forbes Trefusis.
de Versan, Mrs. Raoul C., by the Lady Collins.
Evans, Mrs. Bryan, on her marriage, by the L
Dawkins.
Ewing, Miss Janet Orr-, by the Lady Augusta
Eliot, Mrs. Edward, by the Hon. Mrs. Charles
Edwards, Lady, by Mrs. George Whiteley.
Emmott, Miss Dorothy, by her mother, M
Emmott.
Ellison, Lady, by the Lady Allendale.
Freemantle, Mrs. Francis, on her marriage, b
Lawrence.
Fergusson, Miss Cutlar, by the Hon. M
Somerset.
Fergusson, Miss Esmé Cutlar, by the Hon. M
Somerset.
Farrant, Mrs. Henry, by her mother-in-law
Farrant.
French, Lady, by the Countess Beauchamp.
Glendinning, Mrs., by Mrs. A. Birrell.
Goldsmith, Mrs. St. Barbe, on her marriag
mother, Mrs. Stone Wigg.
Gurner, Mrs. Victor, by Lady Jackson.
Gladstone, Mrs. Arthur S., by Lady Edwards.
Giffard, Mrs., by the Lady Medway.
Gaskell, the Lady Constance Milnes, on her m
the Countess of Portsmouth.
Girvin, Miss Brenda, by her mother, Mrs. Gir
Gosset, Mrs. E. F., by Mrs. Wight

vessel by pouring out the liquor. The ... statues for melting than
poet means, that since the right of elect- those of Sejanus. See l. 61.

"The condemn'd—The same people, if Nurscia had favour'd
"The Tuscan—if the secure old age of the prince had been
"Oppressed, would, in this very hour, have called Sejanus,
"Augustus. Long ago, ever since we sell our suffrages
"To none, it has done with cares; for it, which once gave
"Authority, fasces, legions, all things, now itself
"Refrains, and anxious only wishes for two things,
"Bread and the Circenses."—"I hear many are about to "perish"—
"No doubt: the furnace is large: my friend Brutidius
"Met me, a little pale, at the altar of Mars"—
"How I fear lest Ajax conquer'd should exact punishment,
"As defended badly!—let us run headlong, and, while he
"Lies on the bank, trample on the enemy of Cæsar.
"But let the slaves see, lest any should deny it, and drag into
"Law their fearful master with shackled neck:" these were the

82, 3. *Brutidius met me.*] This was a rhetorician and famous historian, a great friend of Sejanus, and therefore was horridly frightened, lest it should be his turn next to be apprehended and put to death, as concerned in the conspiracy.

84. *Lest Ajax conquer'd, &c.*] Alluding to the story of Ajax, who, being overcome in his dispute with Ulysses about the armour of Achilles, (see OVID. Met. lib. xiii.) went mad, fell upon man and beast, and afterwards destroyed himself.

These seem to be the words of Brutidius, expressing his fears of being suspected to have been concerned in the conspiracy with Sejanus; and, in order to wipe off all imputation of the kind, not only from himself, but from the person he is speaking to, he advises that no time should be lost, but that they should hasten to the place where the corpse of Sejanus was exposed, and do some act which might be construed into an abhorrence of Sejanus, and consequently into a zeal for the honour and service of the emperor.

"How I fear," says Brutidius, looking aghast, "lest the emperor, thinking his "cause not cordially espoused, and that "he was badly defended, should wreak "his vengeance on such as he suspects "to have been too remiss, and, like the "furious Ajax, when overcome, like an-"other victus Ajax, destroy all that he "takes to be his enemies, as Ajax de-"stroyed the sheep and oxen, when he "ran mad on his defeat, taking them "for the Grecians on whom he vowed "revenge." Other expositions are given to this place, but I think this suits best with l. 82, 3.

85. *Let us run, &c.*] As precipitately, as fast as we can; let us lose no time to avoid the emperor's suspicion of our favouring Sejanus, and wreaking his vengeance upon us.

—*While he.*] Sejanus—*i. e.* his corpse.

86. *Lies on the bank.*] *i. e.* Exposed on the bank, before it is thrown into the river Tiber.

—*Trample, &c.*] Set our feet upon his corpse, to shew our indignation against this supposed enemy of Tiberius.

87. *Let the slaves see, &c.*] That they may be witnesses for their masters, in case these should be accused of not having done it, or of having shewn the least respect to Sejanus, and so be brought under the displeasure of the emperor, and hurried to judgment.

88. "*Shackled neck.*"] Those who were dragged to punishment had a chain or halter fastened about the neck; this was the condition of some when brought to trial; so, among us, felons, and others accused of capital offences, are usually brought to their trial with gyves or fetters upon their legs.

88, 9. *The discourses, &c.*] Thus do

Tunc de Sejano: secreta hæc murmura vulgi.
Visne salutari sicut Sejanus? habere
Tantundem, atque illi summas donare curules?
Illum exercitibus præponere? tutor haberi
Principis, augusta Caprearum in rupe sedentis
Cum grege Chaldæo? vis certe pila, cohortes,
Egregios equites, et castra domestica—quidni
Hæc cupias? et qui nolunt occidere quenquam,
Posse volunt. Sed quæ præclara, et prospera tanti,
Cum rebus lætis par sit mensura malorum?
Hujus, qui trahitur, prætextam sumere mavis,
An Fidenarum, Gabiorumque esse potestas,
Et de mensura jus dicere, vasa minora
Frangere pannosus vacuis ædilis Ulubris?
Ergo quid optandum foret, ignorasse fateris
Sejanum: nam qui nimios optabat honores,
Et nimias poscebat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset
Casus, et impulsæ præceps immane ruinæ.

the people talk about poor Sejanus, the remembrance of his greatness being all passed and gone, and his shameful sufferings looked upon with the most ignominious contempt.

90. *Saluted, &c.*] You, who think happiness to consist in the favour of the prince, in great power, and high preferment, what think you? do you now wish to occupy the place which Sejanus once held, to have as much respect paid you, to accumulate as many riches, to have as many preferments and places of honour in your gift?

91. *Chief chairs, &c.*] Summas curules. The poet speaks in the plural number, as each of the great offices of Rome had a chair of state, made of ivory, carved, and placed in a chariot—curru—in which they were wont to be carried to the senate; so the prætor had his sella curulis, in which he was carried to the forum, and there sat in judgment. See before, l. 35, n. No. 4. When an ædile was a person of senatorial dignity, he was called curulis, from the curule chair in which he was carried.

Summas curules, here, is used in a metonymical sense, like curule ebur, HOR. lib. i. epist. vi. l. 53, 4. to denote the chief offices in the state, which had all been in the disposal of the once-prosperous Sejanus. See the last n. ad fin.

92. *Guardian, &c.*] Who, in the absence of Tiberius, at his palace on the rock at Capreæ, (see note on l. 71, 2, ad fin.) amidst a band of astrologers from Chaldæa, (who amused the prince with their pretended knowledge of the stars, and their government of human affairs,) governed all his affairs of state, and managed them, as a tutor or guardian manages the affairs of a youth under age. Thus high was Sejanus in the opinion and confidence of Tiberius; but do you envy him?

94. *Javelins.*] Pila were a kind of javelins with which the Roman foot were armed: therefore the poet is here to be understood as saying to the person with whom he is supposed to discourse, "You certainly wish to be an officer, "and to have soldiers under your com-"mand."

—*Cohorts.*] A cohort was a tenth part of a legion.

95. *Domestic tents, &c.*] The castra domestica were composed of horse, who were the body-guards of the prince or prætor; hence called also prætoriani. These seem to have been something like our life-guards.

—"*Why should you not,*" *&c.*] What

Discourses then about Sejanus; these the secret murmurs of the vulgar.
Will you be saluted as Sejanus? have
As much—and give to one chief chairs of state—
Set another at the head of armies? be accounted guardian
Of a prince, sitting in the august rock of Capreæ,
With a Chaldæan band? you certainly would have javelins, cohorts,
Choice horsemen, domestic tents. "Why should you not
"Desire these things?" Even those who would not kill any one
Would be able. But what renowned and prosperous things are of so much
Value, since to posterity there may be an equal measure of evils?
Had you rather take the robe of this man, who is dragg'd
Along, or be the power of Fidenæ, or Gabii,
And judge about a measure, and lesser vessels
Break, a ragged ædile at empty Ulubræ?—
Therefore, what was to be wish'd for, you will confess Sejanus
To have been ignorant: for he who desired too many honours,
And sought too much wealth, was preparing numerous
Stories of an high tower, from whence his fall might be
Higher, and the precipice of his enforced ruin be dreadful.

harm, say you, is there in such a desire?—"I don't desire this for the sake "of hurting or killing any body."—"Aye, that may be, but still, to know "that such a thing may be in your "power, upon occasion, gives you no "small idea of self-importance."

97. *What renowned, &c.*] But, to consider coolly of the matter, what is there so valuable in dignity and prosperity, since, amid the enjoyment of them, they are attended with an equal measure of uneasiness, and when a fatal reverse, even in the securest and happiest moments, may be impending? the evil, therefore, may be said, at least, to counterbalance the good.

99. *Of this man, &c.*] Of Sejanus. Had you rather be invested with his dignity?

100. *The power.*] The magistrate of some little town, like Fidenæ, or Gabii. See sat. vi. l. 56, 7. Called in Italy, Podestà. Something like what we should call—a country justice.

102. *A ragged ædile.*] Pannosus signifies patched or ragged. The ædile, in the burghs of Italy, was an officer who had jurisdiction over weights and measures, and if these were bad, he had authority to break them. He was an officer of low rank, and though, like all magistrates, he wore a gown, yet this having been delivered down from his predecessors, was old and ragged, very unlike the fine robe of Sejanus, and other chief magistrates at Rome. See PERS. sat. i. l. 130, and note.

—*Empty Ulubræ.*] A small town of Campania, in Italy, very thinly inhabited. Comp. sat. iii. l. 2.

103. *Therefore, &c.*] In this, and the four following lines, the poet very finely applies what he has said, on the subject of Sejanus, to the main argument of this Satire; *viz.* that mortals are too short-sighted to see, and too ignorant to know, what is best for them, and therefore those things which are most coveted, often prove the most destructive; and the higher we rise in the gratification of our wishes, the higher may we be raising the precipice from which we may fall.

107. *Enforced ruin.*] Impulsæ ruinæ,

Quid Crassos, quid Pompeios evertit, et illum,
Ad sua qui domitos deduxit flagra Quirites?
Summus nempe locus, nulla non arte petitus,
Magnaque numinibus vota exaudita malignis.
Ad generum Cereris sine cæde et vulnere pauci
Descendunt reges, et sicca morte tyranni.
Eloquium ac famam Demosthenis, aut Ciceronis
Incipit optare, et totis Quinquatribus optat,
Quisquis adhuc uno partam colit asse Minervam,
Quem sequitur custos angustæ vernula capsæ:
Eloquio sed uterque perît orator: utrumque
Largus et exundans letho dedit ingenii fons:
Ingenio manus est et cervix cæsa; nec unquam
Sanguine causidici maduerunt rostra pusilli.——
O fortunatam natam, me consule, Romam!
Antonî gladios potuit contemnere, si sic
Omnia dixisset: ridenda poemata malo,
Quam te conspicuæ, divina Philippica, famæ.

into which he was driven, as it were, by the envy and malice of those enemies, which his greatness, power, and prosperity, had created. Impulsæ, metaph. alluding to the violence with which a person is thrown, or pushed, from an high precipice. Immane—dreadful—immense—huge—great.

108. *The Crassi.*] M. Crassus making war upon the Parthians for the sake of plunder, Surena, general of the enemy, slew him, and cut off his head and his hand, which he carried into Armenia to his master.

—*The Pompeys.*] Pompey the Great, being routed at the battle of Pharsalia, fled into Egypt, where he was perfidiously slain. He left two sons, Cneius and Sextus; the first was defeated in a land battle in Spain, the other in a sea-fight on the coast of Sicily. We are not only to understand here Crassus and Pompey, but, by Crassos et Pompeios, plur. all such great men who have fallen by ill-fated ambition.

109. *Brought down, &c.*] *i. e.* Julius Cæsar, who, after he had obtained the sovereignty, partly by arms and violence, partly by art and intrigue, was publicly assassinated in the senate-house, as a tyrant and enemy to the liberty of his country. His scourges—*i. e.* made them slaves, as it were, and subject to his will, liable to be treated in the most humiliating manner.

110. *Chief place.*] The ambition of reigning absolutely. The poet here shews the fatal source of misery to the aspiring and ambitious; namely, a restless desire after greatness, so as to leave no stone unturned to come at it—nulla non arte, &c.

111. *Great vows.*] *i. e.* Wishes and prayers for greatness, honours, riches, &c.

—*By malignant gods*—] Who, provoked by the unreasonable and foolish wishes of mortals, punish them, with accepting their vows, and with granting their desires. Comp. l. 7, 8.

112. *Son-in-law of Ceres.*] Pluto, the fabled god, and king of the infernal regions: he stole Proserpina, the daughter of Jupiter and Ceres, and carried her to his subterranean dominions.

The poet means here to say, that few of the great and successful ambitious die, without some violence committed upon them.

113. *A dry death.*] Without bloodshed.

115. *The whole, &c.*] Minerva was the goddess of learning and eloquence; her festival was celebrated for five days, hence called Quinquatria; during this the school-boys had holidays.

What overthrew the Crassi, the Pompeys, and him who
Brought down the subdued Romans to his scourges?
Why truly, the chief place, sought by every art,
And great vows listen'd to by malignant gods.
To the son-in-law of Ceres, without slaughter and wound, few
Kings descend, and tyrants by a dry death.
For the eloquence and fame of Demosthenes or of Cicero,
He begins to wish, and does wish during the whole Quinquatria,
Whoever reveres Minerva, hitherto gotten for three farthings,
Whom a little slave follows, the keeper of his narrow satchel:
But each orator perish'd by eloquence; each
A large and overflowing fountain of genius consigned to death.
The hand and neck was cut off by a genius; nor ever
Were rostra wet with the blood of a weak lawyer.
O fortunatam natam, me consule, Romam!
He might have contemn'd the swords of Antony, if thus
He had said all things. I like better laughable poems,
Than thee, divine Philippic of conspicuous fame,

116. *Whoever reveres, &c.*] The poor school-boy, who has got as much learning as has cost him about three farthings; *i. e*, the merest young beginner at the lower end of the school.

117. *A little slave, &c.*] This is a natural image of little master going to school, with a servant-boy to carry his satchel of books after him, and heightens the ridiculous idea of his coveting the eloquence of the great orators.

118. *Each orator, &c.*] See note on l. 9. *i. e.* Both Demosthenes and Cicero. Demosthenes, to avoid the cruelty of Antipater, poisoned himself.

120. *Hand and neck, &c.*] Of Cicero, which were cut off by the emissaries of Antony, when they attacked and murdered him in his litter on the road. They, *i. e.* Tully's head and hand, were afterwards fixed up at the rostra, from whence he had spoken his Philippics, by order of Antony.

—*Cut off by genius.*] *i. e.* His capacity and powers of eloquence, which he used against Antony, brought this upon him.

121. *Rostra.*] A place in the forum, where lawyers and orators harangued. See AINSW. Rostra, No. 2. No weak lawyer, or pleader, could ever make himself of consequence enough to be in danger of any design against his life, by what he was capable of saying in public.

122. *O fortunatam, &c.*] Mr. Dryden renders this line,

Fortune fore-tun'd the dying notes of Rome,
Till I, thy consul sole, consol'd thy doom:

and observes, that "the Latin of this "couplet is a verse of Tully's, (in which "he sets out the happiness of his own "consulship,) famous for the vanity and "ill poetry of it."

It is bad enough; but Mr. Dryden has made it still worse, by adding more jingles to it. However, to attempt translating it is ridiculous, because it disappoints the purpose of the passage, which is to give a sample of Tully's bad poetry in his own words.

123. *If thus, &c.*] *q. d.* If Tully had never written or spoken better than this, he needed not to have dreaded any mischief to himself; he might have defied the swords which Antony employed against him.

124. *Laughable poems.*] Ridenda—ridiculous, that are only fit to be laughed at.

125. *Divine Philippic.*] Meaning Ci-

Volveris a prima quæ proxima. Sævus et illum
Exitus eripuit, quem mirabantur Athenæ
Torrentem, et pleni moderantem fræna theatri.
Dîs ille adversis genitus, fatoque sinistro,
Quem pater ardentis massæ fuligine lippus.
A carbone et forcipibus, gladiosque parante
Incude, et luteo Vulcano ad rhetora misit.
Bellorum exuviæ, truncis affixa trophæis
Lorica, et fracta de casside buccula pendens,
Et curtum temone jugum, victæque triremis
Aplustre, et summo tristis captivus in arcu,
Humanis majora bonis creduntur: ad hæc se
Romanus, Graiusque ac Barbarus induperator
Erexit: causas discriminis atque laboris
Inde habuit. TANTO MAJOR FAMÆ SITIS EST, QUAM
VIRTUTIS: QUIS ENIM VIRTUTEM AMPLECTITUR IPSAM,
PRÆMIA SI TOLLAS? patriam tamen obruit olim

cero's second Philippic, which, of all the fourteen orations which he made against Antony, was the most cutting and severe, and this probably cost him his life.

He called these orations Philippics, as he tells Atticus, because in the freedom and manner of his speech he imitated the Philippics (Φιλιππικοι λογοι) of Demosthenes, whose orations against Philip were so called.

126. *Roll'd up, &c.*] Volveris. The books of the ancients were rolled up in volumes of paper or parchment; this famous Philippic stood second in the volume. See sat. xiv. l. 102.

127. *Athens admired.*] Demosthenes. See note on l. 9.

128. *Rapid.*] Torrentem, his eloquence rapid and flowing, like the torrent of a river.

—*Moderating*—] Or governing the full assembly of his hearers as he pleased, as a horse is governed and managed by a rein; so Demosthenes regulated and governed the minds of his auditory.

129. *Gods adverse, &c.*] It was a current notion among the ancients, that where people were unfortunate in their lives, the gods were displeased at their birth, and always took a part against them.

130. *His father.*] Demosthenes is said to have been the son of a blacksmith at Athens.

—*Of a burning mass.*] Large masses of iron, when red-hot out of the forge, are very hurtful to the eyes of the workmen, from their great heat.

131. *Coal and pincers, &c.*] His father at first thought of bringing up his son Demosthenes to his own trade; but he took him from this, and put him to a rhetorician to be taught eloquence.

132. *Dirty Vulcan.*] Vulcan was the fabled god of smiths, whose trade is very filthy and dirty. Sat. xiii. l. 44, 45.

133. *Maimed trophies.*] The trophy was a monument erected in memory of victory. The custom came from the Greeks, who, when they had routed their enemies, erected a tree, with all the branches cut off, on which they suspended the spoils of armour which they had taken from them, as well as other ensigns of victory: several of which the poet here enumerates; but as nothing was entire, the poet calls them maimed trophies.

134. *A bearer.*] Buccala, from bucca, the cheek, seems to have been that part of armour which was fastened to the helmet, and came down over the cheeks, and fastened under the chin.

135. *Beam.*] Temo was the beam of the wain, or the draught-tree, whereon

Who art roll'd up next from the first. Him also a cruel
Death snatched away, whom Athens admired,
Rapid, and moderating the reins of the full theatre.
He was begotten, the gods adverse, and fate unpropitious,
Whom his father, blear-eyed with the reek of a burning mass,
From coal and pincers, and from the anvil preparing
Swords, and from dirty Vulcan, sent to a rhetorician.
The spoils of war, to maimed trophies a breast-plate
Fixed, and a beaver hanging from a broken helmet,
A yoke deprived of its beam, the flag of a conquer'd
Three-oar'd vessel, and a sad captive at the top of an arch,
Are believed to be greater than human goods: for these
The Roman, Greek, and Barbarian commander hath
Exerted himself: the causes of danger and labour hath had
From thence. So much greater is the thirst of fame than
Of Virtue: FOR WHO EMBRACES EVEN VIRTUE ITSELF,
IF YOU TAKE AWAY ITS REWARDS?—yet formerly the glory of a few

the yoke hung: by this the chariot was supported and conducted, while drawn by the yoke.

136. *A sad captive, &c.*] On the top of the triumphal arch, which was built upon these occasions, they made some wretched captive place himself, and there sit bemoaning his wretched fate, while the conquerors were exulting in their victory. So DRYDEN:

—an arch of victory,
On whose high convex sits a captive foe,
And sighing casts a mournful look below.

137. *To be greater, &c.*] Such is the folly of mankind, that these wretched trifles are looked upon not only as bearing the highest value, but as something more than human.

—For these, &c.] Commanders of all nations have exerted themselves, through every scene of danger and fatigue, in order to get at these ensigns of fame and victory. Erexit se—hath roused himself to mighty deeds.

138. *The Roman.*] By the Roman, perhaps, we may understand Julius Cæsar, M. Antony, and others, who, while they were greedily following military glory, were preparing ruin for themselves, as well as many sad calamities to their country.

—Greek.] Here Miltiades and Themistocles, the two Athenian generals, may be alluded to, who, while they were catching at military fame, perished miserably.

——Barbarian.] A name which the Greeks and Romans were fond of fixing on all but themselves.

Here may be meant Hannibal, the great Carthaginian general, who, while he vexed the Romans with continual wars, occasioned the overthrow of his country, and his own miserable death.

139. *Causes of danger, &c.*] These things have been the grand motives of their exertions, in the very face of difficulty, and even of death.

140. *So much greater, &c.*] *i. e.* All would be great; how few wish to be good!

142. *If you take away, &c.*] Who is so disinterestedly virtuous, as to love and embrace virtue, merely for the sake of being and doing good? indeed, who would be virtuous at all, unless the fame and reputation of being so brought something with them to gratify the pride and vanity of the human heart? Virtue seldom walks forth, saith one, without vanity at her side.

—The glory of a few.] As Marius, Sylla, Pompey, Antony, &c.—*q. d.* Many instances have there been, where a few men, in search of fame, and of the gratification of their ambition, have been the destroyers of their country.

Gloria paucorum, et laudis, titulique cupido
Hæsuri saxis cinerum custodibus; ad quæ
Discutienda valent sterilis mala robora ficus,
Quandoquidem data sunt ipsis quoque fata sepulchris.
Expende Hannibalem: quot libras in duce summo
Invenies? hic est, quem non capit Africa Mauro
Perfusa oceano, Niloque admota tepenti.
Rursus ad Æthiopum populos, aliosque elephantos
Additur imperiis Hispania; Pyrenæum
Transilit: opposuit natura Alpemque nivemque:
Diduxit scopulos, et montem rupit aceto.
Jam tenet Italiam, tamen ultra pergere tendit;
Actum, inquit, nihil est, nisi Pœno milite portas
Frangimus, et media vexillum pono Suburra.
O qualis facies, et quali digna tabella,

144. *A title, &c.*] An inscription to be put on their monuments, in which their remains were deposited; this has often proved a motive of ambition, and has urged men to the most dangerous, as well as mischievous exploits.

145. *Evil strength, &c.*] There was a sort of wild fig-tree, which grew about walls and other buildings, which, by spreading and running its roots under them, and shooting its branches into the joinings of them, in length of time weakened and destroyed them, as we often see done by ivy among us. See Pers. sat. i. l. 25. Evil here is to be understood in the sense of hurtful, mischievous.

A poor motive to fame, then, is a stone monument with a fine inscription, which, in length of time, it will be in the power of a wild fig-tree to demolish.

146. *Fates are given, &c.*] Even sepulchres themselves must yield to fate, and, consequently, the fame and glory, which they are meant to preserve, must perish with them; how vain then the pursuit, how vain the happiness, which has no other motive or foundation!

147. *Weigh Hannibal.*] Place him in the scale of human greatness; *i. e.* consider him well, as a great man.

Hannibal was a valiant and politic Carthaginian commander; he gave the Romans several signal overthrows, particularly at Cannæ, a village of Apulia, in the kingdom of Naples.

—*How many pounds, &c.*] Alas, how little is left of him! a few inconsiderable ashes! which may be contained within the compass of an urn, though, when living, Africa itself was too small for him! So Dryden:

Great Hannibal within the balance lay,
And tell how many pounds his ashes weigh,
Whom Afric was not able to contain, &c.

148. *Wash'd, &c.*] By the Moorish sea. The poet describes the situation of Africa, the third part of the globe then known. From Asia it is separated by the Nile; on the west it is washed by the Atlantic ocean, which beats upon the shores of Ethiopia and Libya, joining to which were the people of Mauritania, or Moors, conquered by Hannibal.

149. *Warm Nile.*] Made so by the great heat of the sun, it lying under the torrid zone.

150. *Again.*] Rursus—*i. e.* insuper, moreover; as sat. vi. 154.

—*Other elephants.*] Other countries where elephants are bred; meaning, here, Libya and Mauritania, which were conquered by Hannibal.

151. *Spain is added, &c.*] To the empires he had conquered he added Spain, yet was not content.

The Pyrenean.] The Pyrenees, as they are now called, that immense range of high mountains which separate France from Spain.

152. *Nature opposed, &c.*] For nature,

Has ruined a country, and the lust of praise, and of
A title to be fixed to the stones, the keepers of their ashes; which,
To throw down, the evil strength of a barren fig-tree is able,
Since fates are given also to sepulchres themselves.
Weigh Hannibal—how many pounds will you find in that
Great general? this is he, whom Africa wash'd by the Moorish
Sea, and adjoining to the warm Nile, does not contain:
Again, to the people of Ethiopia, and to other elephants,
Spain is added to his empires: the Pyrenean
He passes: nature opposed both Alps and snow:
He severed rocks, and rent the mountain with vinegar.
He now possesses Italy, yet endeavours to go farther:
" Nothing is done," says he, " unless, with the Punic army, " we break
" The gates, and I place a banner in the midst of Suburra."
O what a face! and worthy of what a picture!

as Pliny says, raised up the high mountains of the Alps as a wall, to defend Italy from the incursions of the Barbarians. These are constantly covered with snow.

153. *Severed rocks, &c.*] By immense dint of labour and perseverance he cut a way in the rocks, sufficient for his men, horses, and elephants to pass.

—*With vinegar.*] Livy says, that, in order to open and enlarge the way above mentioned, large trees were felled, and piled round the rock, and set on fire; the wind blowing hard, a fierce flame soon broke out, so that the rock glowed like the coals with which it was heated. Then Hannibal caused a great quantity of vinegar to be poured upon the rock, which piercing into the veins of it, which were now cracked by the intense heat of the fire, calcined and softened it, so that he could the more easily cut the path through it.

Polybius says nothing of this vinegar, and therefore many reject this incident as fabulous.

Pliny mentions one extraordinary quality of vinegar, *viz.* its being able to break rocks and stones which have been heated by fire. But, admitting this, it seems difficult to conceive how Hannibal could procure a quantity of vinegar sufficient for such a purpose, in so mountainous and barren a country. See ANT. Univ. Hist. vol. xvii. p. 597, 8.

154. *Possesses Italy, &c.*] *i. e.* Arrives there, comes into Italy, which for sixteen years together he wasted and destroyed, beating the Roman troops wherever he met them; but he was not content with this, he determined to go further, and take Rome.

155. *Nothing is done, &c.*] This is the language of an ambitious mind, which esteemed all that had been done as nothing, unless Rome itself were conquered.

—*Punic army.*] The Pœni (quasi Phœni a Phœnicibus unde orti) were a people of Africa, near Carthage: but being united to them, Pœni is used, per synec, for the Carthaginians in general.

156. *Suburra.*] One of the principal streets in Rome. See before, sat. iii. 5. note.

157. *What a face!*] What a figure was he all this while; how curious a picture would he have made, mounted on his elephant, and exhibiting his one-eyed countenance above the rest?

When Hannibal came into Etruria (Tuscany) the river Arno was swelled to a great height, insomuch that it occasioned the loss of many of his men and beasts, particularly of the elephants, of which the only one remaining was that on which Hannibal was mounted. Here, by the damps and fatigue, he lost one of his eyes.

Cum Gætula ducem portaret bellua luscum!
Exitus ergo quis est? O gloria! vincitur idem
Nempe, et in exilium præceps fugit, atque ibi magnus
Mirandusque cliens sedet ad prætoria regis,
Donec Bithyno libeat vigilare tyranno.
Finem animæ, quæ res humanas miscuit olim,
Non gladii, non saxa dabant, non tela, sed ille
Cannarum vindex, et tanti sanguinis ultor,
Annulus. I, demens, et sævas curre per Alpes,
Ut pueris placeas, et declamatio fias.
  Unus Pellæo juveni non sufficit orbis:
Æstuat infelix angusto limite mundi,
Ut Gyaræ clausus scopulis, parvaque Seripho.
Cum tamen a figulis munitam intraverat urbem,
Sarcophago contentus erat. MORS SOLA FATETUR
QUANTULA SINT HOMINUM CORPUSCULA. Creditur olim
Velificatus Athos, et quicquid Græcia mendax
Audet in historia; constratum classibus îsdem,

158. *Getulian beast.*] *i. e.* The elephant. The Getulians were a people of Libya, bordering on Mauritania, where many elephants were found.

159. *His exit.*] What was the end of all his exploits, as well as of himself?

—*O glory!*] Alas, what is it all!

160. *Is subdued, &c.*] He was at last routed by Scipio, and forced to fly for refuge to Prusias king of Bithynia.

161. *Client.*] Cliens signifies a retainer, a dependant, one who has put himself under the protection of a patron, to whom he pays all honour and observance.

This great and wonderful man was thus reduced, after all his glorious deeds.

—*Sits, &c.*] Like a poor and mean dependant.

162. *Till it might please, &c.*] The word tyrant is not always to be taken, as among us it usually is, in a bad sense. It was used in old time in a good sense for a king, or sovereign.

—*To awake.*] When he came to prefer his petition for protection, he could gain no admission till the king's sleeping hours were over: Hannibal was now in too abject and mean a condition to demand an audience, or even to expect one, till the king was perfectly at leisure.

It is the custom of the eastern princes to sleep about the middle of the day (2 Sam. iv. 5.) when the heats are intense, and none dare disturb them. This was the occasion of the deaths of many in our time at Calcutta, where, when taken by the Subah Surajah Dowlah, a number of gentlemen were put into a place called the Black-hole, where the air was so confined, that it suffocated the greatest part of them: but they could not be released while their lives might have been saved; for being put there by order of the Subah, who alone could order their release, the officers of that prince only answered their cries for deliverance, by saying, that the Subah was lain down to sleep, and nobody dared to wake him.

163. *Disturbed human affairs.*] Miscuit, disordered, put into confusion, a great part of the world, by his ambitious exploits and undertakings.

166. *A ring, &c.*] When he overthrew the Romans at Cannæ, he took above three bushels of gold rings from the dead bodies, which, says the poet, were fully revenged by his ring, which he always carried about him, and in which he concealed a dose of poison; so that when the Romans sent to Prusias to deliver him up, Hannibal, seeing there were no hopes of safety, took the poison and died. Thus fell that great man, who

When the Getulian beast carried the one-eyed general!
Then what his exit? O glory! for this same man
Is subdued, and flies headlong into banishment, and there a great
And much to be admired client sits at the palace of the king,
Till it might please the Bithynian tyrant to awake.
The end of that life, which once disturbed human affairs,
Nor swords, nor stones, nor darts gave, but that
Redresser of Cannæ, and avenger of so much blood,
A ring.—Go, madman, and run over the savage Alps,
That you may please boys, and become a declamation.
One world did not suffice the Pellæan youth;
He chafes unhappy in the narrow limit of the world,
As one shut up in the rocks of Gyaras, or small Seriphus.
Yet when he had enter'd the city fortified by brickmakers,
He was content with a Sarcophagus. DEATH ONLY DISCOVERS
HOW LITTLE THE SMALL BODIES OF MEN ARE. It is believed, that, formerly,
Athos was sailed thro', and whatever lying Greece
Adventures in history; the solid sea strowed with

had so often escaped the swords, and the darts, and stones hurled by the enemy, as well as the dangers of the horrid rocks and precipices of the Alps! See sat. ii. 155, and note 2.

—*Go, madman.*] For such wert thou and such are all who build their greatness and happiness on military fame.

167. *Please boys, &c.*] The boys in the schools used to be exercised in making and speaking declamations, the subjects of which were usually taken from histories of famous men. A fine end, truly, of Hannibal's Alpine expedition, to become the subject of a school-boy's theme or declamation! well worthy so much labour, fatigue, and danger!

168. *Pellæan youth.*] Alexander the Great, born at Pella, a city of Macedon, died of a fever, occasioned by drinking to excess at Babylon. He had lamented that, after having conquered almost all the East, all Greece, and, in short, the greatest part of the world, there were no more worlds for him to conquer. He died three hundred and twenty-three years before Christ, æt. thirty-three.

170. *Gyaras.*] One of the Cyclades (islands in the Ægean sea) whereto criminals were banished: it was full of rocks. Sat. i. 73.

—*Seriphus.*] See sat. vi. 563, and note.

171. *The city.*] Babylon.

—*Brickmakers.*] This city was surrounded by a wall of brick, of an immense height and thickness. Ov. Met. iv. l. 68. Figulus signifies any worker in clay; so a maker of bricks.

172. *Sarcophagus.*] A grave, tomb, or sepulchre. A σαρξ, flesh, and φαγειν, to eat, because bodies there consume and waste away.

— *Death only, &c.*] Death alone teaches us how vain and empty the pursuits of fame and earthly glory are; and that, however the ambitious may swell with pride, yet, in a little while, a small urn will contain the hero, who, when living, thought the world not sufficient to gratify his ambition.

174. *Athos, &c.*] A mountain in Macedon, running like a peninsula into the Ægean sea. Xerxes is said to have digged through a part of it to make a passage for his fleet.

175. *Adventures in history.*] *i. e.* Dares to record in history. The Grecian historians were very fond of the marvellous, and, of course, were apt to introduce great improbabilities and falsehoods in their narrations.

Suppositumque rotis solidum mare: credimus altos
Defecisse amnes, epotaque flumina Medo
Prandente, et madidis cantat quæ Sostratus alis.
Ille tamen qualis rediit Salamine relicta,
In Corum atque Eurum solitus sævire flagellis
Barbarus, Æolio nunquam hoc in carcere passos,
Ipsum compedibus qui vinxerat Ennosigæum?
Mitius id sane, quod non et stigmate dignum
Credidit: huic quisquam vellet servire deorum.
Sed qualis rediit? nempe una nave cruentis
Fluctibus, ac tarda per densa cadavera prora.
Has toties optata exegit gloria pœnas.
 Da spatium vitæ, multos da, Jupiter, annos:
Hoc recto vultu, solum hoc et pallidus optas.
Sed quam continuis et quantis longa senectus
Plena malis! deformem, et tetrum ante omnia vultum,

——*Strowed.*] Covered, paved, as it were, for Xerxes is said to have had twelve thousand ships with him in his expedition, with which he formed the bridge after mentioned.

176. *Those very ships.*] Which had sailed through the passage at mount Athos.

—*Put under wheels.*] He, in order to march his forces from Asia into Europe, made a bridge with his ships over the sea, which joined Abydus, a city of Asia, near the Hellespont, to Sestos, a city of the Thracian Chersonesus, which was opposite to Abydus, and separated by an arm of the sea: this part is now known by the name of the Dardanelles. The sea being thus made passable by the help of the bridge, the army, chariots, horses, &c. went over, as if the sea had been solid under them; therefore the poet says, sepositum rotis solidum mare, the firm sea. Hol.

—*We believe.*] *i. e.* If we give credit to such historians.

177. *Rivers failed, &c.*] It is said that Xerxes's army was so numerous, as to drink up a river at once, whenever they made a meal. Herodot. lib. ii.

—*The Mede.*] The Medes and Persians composed the army of Xerxes.

178. *Sostratus.*] A Greek poet, who wrote the Persian expedition into Greece.

—*Wet wings.*] The fancy of a poet may be compared to wings, for it is by this he takes his flight into the regions of invention. The fancy of Sostratus is here supposed to have been moistened with wine; in short, that no man who was not drunk, which is signified by madidus, could ever have committed such improbabilities to writing.

179. *What, &c.*] What manner of man—qualis—how wretched, how forlorn, how changed from what he was! Comp. l. 185.

—*That barbarian.*] Xerxes. See sat. vi. l. 157, note.

—*Salamis being left.*] When he left and fled from Salamis, an island and city in the Ægean sea, near which Themistocles, the Athenian general, overcame him in a sea-fight, and forced him to fly.

180. *Rage with whips, &c.*] When he found the sea raging, and, being raised by those winds, to have destroyed his bridge, he was mad enough to order the Hellespont to be scourged with three hundred lashes. I don't read any where, but in this passage of Juvenal, of his whipping the winds.

181. *Never suffered, &c.*] The poet here alludes to Æn. i. l. 56—67. where Æolus is represented as holding the winds in prison, and giving them liberty to come forth as he pleased.

182. *Who bound Ennosigæus, &c.*] Xerxes was mad enough also to cast iron fetters into the sea, as if to bind Neptune in chains; who was called Ennosigæus, the earth-shaker, from the notion

Those very ships, and put under wheels: we believe deep
Rivers to have failed, and their waters drunk up when the
 Mede
Dined, and what things Sostratus sings with wet wings.
But what did that barbarian return, Salamis being left, 179
Who was wont to rage with whips, against the north-west and
East wind, (which never suffered this in the Æolian prison,)
Who bound Ennosigæus himself with fetters?
That indeed was rather mild, that not worthy a mark also
He thought him. Any of the gods would be willing to serve him.
But what manner of man returned he? Truly with one vessel
 in the 185
Bloody waves, and, with slow prow, thro' thick carcasses.
Glory so often wished for exacted this punishment.
 Give length of life, give, O Jupiter, many years!
This with upright countenance, and this, pale, alone you wish.
But with what continual, and with how great evils is old age
Full! See the countenance deform'd, and hideous beyond
 every thing, 191

that he presided over the waters of the sea, which made their way into the earth, and caused earthquakes. From Gr. *εννοσις*, concussio, and *γαια*, terra. See GELLIUS.

183. *Rather mild*, &c.] The poet ironically says, "that, to be sure, all this "was very gentle in Xerxes, and that he "did not carry the matter farther, must "be considered as very gracious in a "man who might have thought proper "to have marked him as his slave." Stigma signifies a brand or mark set on the forehead of fugitive slaves, to which, no doubt, this passage alludes.

184. *Any of the gods.*] As well as Neptune, would, doubtless, without murmuring, have served so mild and gracious a prince! Still speaking ironically, in derision of the pride and folly of Xerxes.

185. *What manner*, &c.] After all this extravagance of pride. See note on l. 179.

—*One vessel.*] Navis signifies any vessel of the sea or river. The vessel in which Xerxes made his escape, after his defeat near Salamis, was a poor fishing-boat.

186. *Bloody waves.*] Made so by the slaughter of such numbers of the Persian army.

—*Slow prow*, &c.] The sea was so crowded with the floating carcasses of the slain, that the boat could hardly make its way.

187. *Glory*, &c.] This haughty prince, who had collected so vast a force together, in order to carry on the war with the Athenians, begun by his father Darius, and invading Greece with seven hundred thousand men of his own kingdoms, three hundred thousand auxiliaries, and with twelve thousand ships, after beating Leonidas and taking Sparta, is defeated by Themistocles, his army cut to pieces, his fleet destroyed, and himself forced to escape in a wretched fishing-boat. All this might well be called the just demand of vengeance against his pride, and mad thirst after glory.

188. *Give*, &c.] The poet now satirizes the folly of wishing for long life: he supposes one praying for it.

189. *Upright countenance*, &c.] *i. e.* Looking up to heaven—pale, with fear of death, or lest the petition should be refused.

But, perhaps, recto vultu may here be a phrase to express one in youth and health; and the following pallidus may denote a state of old age and sickness: comp. l. 191.

"*Both sick and healthful, old and young,*
"*conspire*
"*In this one silly, mischievous desire.*"
DRYDEN.

Dissimilemque sui, deformem pro cute pellem,
Pendentesque genas, et tales aspice rugas,
Quales, umbriferos ubi pandit Tabraca saltus,
In vetula scalpit jam mater simia bucca.
Plurima sunt juvenum discrimina, pulchrior ille
Hoc, atque ille alio: multum hic robustior illo:
Una senum facies, cum voce trementia membra,
Et jam læve caput, madidique infantia nasi.
Frangendus misero gingiva panis inermi:
Usque adeo gravis uxori, gnatisque, sibique,
Ut captatori moveat fastidia Cosso.
Non eadem vini atque cibi, torpente palato,
Gaudia: nam coitus jam longa oblivio: vel si
Coneris, jacet exiguus cum ramice nervus;
Et quamvis tota palpetur nocte, jacebit.
Anne aliquid sperare potest hæc inguinis ægri
Canities? quid, quod merito suspecta libido est,
Quæ venerem affectat sine viribus. Aspice partis
Nunc damnum alterius; nam quæ cantante voluptas,
Sit licet eximius, citharœdo, sive Seleuco,
Et quibus aurata mos est fulgere lacerna?
Quid refert, magni sedeat qua parte theatri,
Qui vix cornicines exaudiat, atque tubarum
Concentus? Clamore opus est, ut sentiat auris,

192. *Itself.*] Its former self.

—*Unsightly hide.*] Here is a distinction between cutis and pellis, the former signifying the skin of a man, the other the hide of a beast; to the last of which, by an apt catachresis, the poet compares the coarse and rugged appearance of an old man's skin.

193. *Pendent cheeks.*] It is observable, that, in old persons, the cheeks, not only in that part of them which is immediately below the eyes, hang in purses downwards, but also in that part which, in youth, forms the roundness, and contributes so much to the beauty and comeliness of the face, hang downwards in a relaxed and pendent state.

194. *Tabraca, &c.*] Now called Tunis, on the Mediterranean, near which was a wood, wherein was a vast quantity of apes.

195. *Her old cheek.*] Bucca properly signifies the cheek, or that part of it which swells out in blowing; but here it seems (by synec.) to denote the whole face, every part of which, in the animal he speaks of, especially when old, is in a wrinkled state.

Dryden has well preserved the humour of this simile:

Such wrinkles as a skilful hand would draw
For an old grandam-ape, when, with a grace,
She sits at squat, and scrubs her leathern face.

196. *The differences, &c.*] The poet is here to be understood as observing, that, however, in the days of youth, one is distinguishable from another by different beauties of countenance, and strength of body, old age renders all distinctions void; and, in short, one old man is too like another, to admit of them, both with respect to countenance, and bodily strength.

199. *Smooth head.*] Bald with the loss of hair.

—*Infancy, &c.*] A running and drivelling nose, like a young child.

200. *Unarm'd gum.*] Having lost all his teeth, he has nothing left but his bare gums to mumble his food withal.

And unlike itself, an unsightly hide instead of a skin:
And pendent cheeks, and such wrinkles,
As, where Tabraca extends its shady forests,
A mother-ape scratches in her old cheek.
The differences of youths are very many, one is handsomer than
This, and he than another: this far more robust than that:
The face of old men is one, the limbs trembling with the voice,
And now a smooth head, and the infancy of a wet nose.
Bread is to be broken by the wretch with an unarm'd gum:
So very burthensome, to wife, and children, and himself,
That he would move the loathing of the flatterer Cossus.
The palate growing dull, the joys of wine and food are not
The same: a long oblivion of those pleasures,
Which are in vain invited to return,
Tho' every means be used to restore them.
Has this important state any thing to hope for?
What, but that the desire be deservedly suspected,
Which, without power, affects gallantry. Now see
The loss of another part—for what pleasure (has he) when a
Harper (tho' even the best) or Seleucus performs,
And those whose custom it is to shine in a golden habit?
What signifies it in what part of a great theatre he may sit,
Who can hardly hear the cornets, and the sounding of the
Trumpets? There needs a bawling, that the ear may perceive

202. *The flatterer Cossus.*] Captator signifies one who endeavoureth to get or procure any thing, particularly he who flattereth a man to be his heir. (See sat. v. l. 98, note.) This mean occupation was frequent in Rome, and this Cossus seems to have been famous for it; yet old age, like what the poet has been describing, is sufficient, says he, even to disgust Cossus himself, so as to keep him away from paying his court.

203. *The palate, &c.*] Every thing now grows insipid; all difference of meats and drinks is lost. See this symptom of age mentioned by Barzillai, 2 Sam. xix. 35.

210. *Another part.*] The hearing.

211. *A harper.*] Citharœdus denotes that species of musician, who sung, and played the harp at the same time.

—*Seleucus.*] A noted musician, who, according to the fashion of those times, wore a rich embroidered garment when he sang upon the stage. This is meant in the next line by aurata lacerna, as not only the case of Seleucus, but of others. Of this incapacity for relishing music, Barzillai also speaks, 2 Sam. xix. 35.

214. *The cornets.*] Cornicen (from cornu, an horn, and cano, to sing) signifies a blower on the horn, or cornet, the sound of which was probably very loud and harsh, as was that of the trumpets. If he be so deaf that he cannot hear these, he can't expect to hear the singers, and the softer instruments.

215. *Bawling, &c.*] His boy must bawl as loud as he can into his ear, when he would tell him who called to visit him, or to let him know what o'clock it was. They had not watches and clocks as we have, but sun-dials and hour-glasses, which a boy was to watch, and acquaint the master how the time went.

Horas quinque puer nondum tibi nuntiat et tu
Jam conviva mihi, Cæciliane, venis.
MART. lib. viii. ep. 67.

Quem dicat venisse puer, quot nunciet horas.
Præterea minimus gelido jam corpore sanguis
Febre calet sola: circumsilit agmine facto
Morborum omne genus, quorum si nomina quæras,
Promptius expediam, quot amaverit Hippia mœchos,
Quot Themison ægros autumno occiderit uno;
Quot Basilus socios, quot circumscripserit Hirrus
Pupillos: quot longa viros exsorbeat uno
Maura die, quot discipulos inclinet Hamillus.
Percurram citius, quot villas possideat nunc,
Quo tondente, gravis juveni mihi barba sonabat.
Ille humero, hic lumbis, hic coxa debilis, ambos
Perdidit ille oculos, et luscis invidet: hujus
Pallida labra cibum capiunt digitis alienis.
Ipse ad conspectum cœnæ diducere rictum
Suetus, hiat tantum, ceu pullus hirundinis, ad quem
Ore volat pleno mater jejuna. Sed omni
Membrorum damno major dementia, quæ nec
Nomina servorum, nec vultum agnoscit amici,
Cum quo præterita cœnavit nocte, nec illos,
Quos genuit, quos eduxit: nam codice sævo
Hæredes vetat esse suos; bona tota feruntur

218. *Warm from fever.*] The blood is so cold, and circulates so slowly, that nothing can warm or quicken it but that hectic, feverish habit, which frequently is an attendant on the decays of old age.

Gelidus tardante senecta
Sanguis hebet, &c. ÆN. v. l. 395, 6.

—*Leap around, &c.*] Surround him on all sides, ready to rush upon him, like wild beasts leaping on their prey.

—*Form'd into a troop.*] A whole troop of diseases, in array against him. Agmine facto. See VIRG. Æn. i. 86. from whence our poet borrows this expression. See sat. iii. 162, and note.

220. *Hippia.*] See sat. vi. 82. a woman famous for her debaucheries.

221. *Themison.*] A physician much commended by Pliny and Celsus, though here spoken of in no very favourable light. Perhaps Juvenal gives this name to some empiric, in derision.

—*Autumn.*] The autumn was usually a sickly time at Rome. See sat. iv. l. 56, 7, and notes.

222. *Allies, &c.*] When the Romans had conquered any people, they reduced them into the form of a province, which, being subject to Rome, was governed by a Roman prætor, and the inhabitants were called socii, allies, and, indeed, looked upon, in all respects, as such, not daring to refuse a confederacy with their conquerors. Basilus was one of these prætors, who shamefully plundered his province.

—*Hirrus.*] Some read Irus. Whoever this was, his character is here noted, as a cheater and circumventer of youth, committed to his care and guardianship.

He that had the tuition of a ward was called tutor. The ward was called pupillus. The pupilli were orphans, who had lost their parents, and thus fell under the tuition of guardians, who frequently, instead of protecting them, plundered and cheated them out of their patrimony.

223. *Maura.*] See sat. vi. l. 306, note.

224. *Hamillus*] A school-master, famous for unnatural practices with his scholars.

226. *Who clipping.*] See sat. i. 25, and notes.

Whom his boy may say has come, how many hours he may bring word of.
Beside, the very little blood, now in his cold body,
Is only warm from fever: there leap around, form'd into a troop,
All kind of diseases, the names of which were you to ask,
I could sooner unfold, how many adulterers Hippia has loved,
How many sick Themison has killed in one autumn: 221
How many of our allies Basilus, how many orphans Hirrus
Has cheated. How many gallants the tall Maura can
Dispense with in a day, how many disciples Hamillus may defile. 224
Sooner run over how many country-houses he may now possess,
Who clipping my beard, troublesome to me a youth, sounded.
One is weak in his shoulder, another in his loins, another in his hip,
Another has lost both his eyes, and envies the blind of one:
The pale lips of this take food from another's fingers: 229
He, at the sight of a supper, accustomed to stretch open his
Jaw, only gapes, like the young one of a swallow, to whom
The fasting dam flies with her mouth full. But, than all the loss
Of limbs, that want of understanding is greater, which neither
Knows the names of servants, nor the countenance of a friend,
With whom he supp'd the night before, nor those [will,
Whom he hath begotten, whom brought up: for, by a cruel
He forbids them to be his heirs; all his goods are carried

Cinnamus was a barber at Rome, who got a knight's estate, and, growing very rich, had several villas, and lived in a sumptuous manner; but, at last, he broke, and fled into Sicily. See MART. vii. epigr. 64.

227. *One is weak, &c.*] That host of diseases, mentioned l. 218, 19. are here represented as making their attacks on different parts of the body.

229. *Of this.*] Hujus—*i. e.* hominis.

— *Take food, &c.*] So feeble and childish that he can't feed himself, and is forced to be fed by another.

230. *He, at the sight, &c.*] As soon as supper is served, he, as it were mechanically, stretches open his jaws; but, unable to feed himself, he only gapes, like a young swallow in the nest, when it sees the old one flying towards it with food in her mouth. This natural image is beautifully expressed.

233, 4. *Neither knows.*] *i. e.* Recollects; his memory now failing.

234. *The names of servants.*] The poet here brings his old man into the last stage of superannuation, when the understanding and memory fail, which, as he says, is worse than all the rest.

236. *Brought up.*] Though he has not only begotten, but brought up his children, so that they must have lived much with him, yet they are forgotten: he makes a will, by which he disinherits them, and leaves all he has to some artful strumpet who has got possession of him.

—*A cruel will.*] Codex, or caudex, literally means, the trunk, stem, or body of a tree. Hence, by metonym. a table-book, made of several boards joined together, on which they used to write; hence any writing, as a deed, will, &c. See sat. vii. 110.

237. *Forbids them.*] He excludes them

Ad Phialen: tantum artificis valet halitus oris,
Quod steterat multos in carcere fornicis annos.
Ut vigeant sensus animi, ducenda tamen sunt
Funera natorum, rogus aspiciendus amatæ
Conjugis, et fratris, plenæque sororibus urnæ.
Hæc data pœna diu viventibus; ut renovata
Semper clade domus, multis in luctibus, inque
Perpetuo mœrore, et nigra veste senescant.
Rex Pylius (magno si quicquam credis Homero)
Exemplum vitæ fuit a cornice secundæ:
Felix nimirum, qui tot per sæcula mortem
Distulit, atque suos jam dextra computat annos,
Quique novum toties mustum bibit: oro, parumper
Attendas, quantum de legibus ipse queratur
Fatorum, et nimio de stamine, cum videt acris
Antilochi barbam ardentem: nam quærit ab omni,
Quisquis adest, socio, cur hæc in tempora duret;

from inheriting his estate, *i. e.* he disinherits them.

—— *Are carried.*] Are disposed of, conveyed by the will.

238. *To Phiale.*] See above, l. 236. note the first.

—*So much avails, &c.*] Such an old dotard as this may be easily persuaded to any thing by an artful strumpet; so great an ascendancy does she acquire over him by her artful and insinuating tongue.

239. *Prison of a brothel.*] Fornix, lit. an arch or vault in houses; also, meton. a stew or brothel, because these were in vaults or wells under ground. AINSW. Hence, from the darkness and filthiness of their situation, as well as from the confinement of the wretched inhabitants therein, who stood ready for every comer, Juvenal represents Phiale as having stood in carcere fornicis, which is describing her as a common prostitute.

HOR. lib. i. sat. ii. l. 30. alluding to the filth of these dungeons, says,

Contra alius nullam nisi olenti in fornice stantem.

See JUV. sat. vi. l. 130, l.

Carcer signifies also a starting-place at the chariot-races; hence, by metonym. a beginning: in this sense it may mean the entrance of a brothel, where the harlots presented themselves to the view of the passers-by. Comp. sat. iii. l. 65. note 1.

240. *Tho' the senses, &c.*] *i. e.* Yet allow him to retain his senses in full vigour, what grievous scenes of distress has he to go through!

—*Children.*] So VIRG. Æn. vi. l. 308.

Impositisque rogis juvenes ante ora parentum.

241. *To be attended.*] Ducere funera is a phrase peculiarly adapted to the ceremony of funerals, and probably it is derived from a custom of the friends of the deceased walking in procession before the corpse. Sat. i. 146. See GRANG. in loc. "Ducere — verbum "sepulturæ. Albinov. ad Liviam. Fu- "nera ducuntur Romana per oppida "Drusi."

—*The pile.*] The funeral pile, on which the body was reduced to ashes.

242. *Urns fill'd, &c.*] *i. e.* With their bones and ashes, which it was customary to preserve in pots (after being gathered from the funeral pile) called urns.

243. *This pain, &c.*] This is the sad lot of long-lived people, as it must be their fate to out-live many of their friends.

243, 4. *Slaughter of the family, &c.*] Some part or other of which is continually dropping off.

244. *Many sorrows.*] *i. e.* Bewailings of the death of friends.

245. *Black habit.*] By this we find,

To Phiale: so much avails the breath of an artful mouth,
Which has stood for many years in the prison of a brothel.
Tho' the senses of the mind may be strong, yet funerals of children
Are to be attended, the pile to be seen of a beloved
Wife, and of a brother, and urns fill'd with sisters.
This pain is given to long-livers, so that, the slaughter
Of the family being continually renewed, in many sorrows, and in
Perpetual grief, and in a black habit, they may grow old.
The Pylian king (if you at all believe the great Homer)
Was an example of life second from a crow:
Happy, no doubt, who thro' so many ages had deferr'd
Death, and now computes his years with the right hand,
And who so often drank new must: I pray, attend
A little—How much might he complain of the laws
Of the fates, and of too much thread, when he saw the beard of
Brave Antilochus burning: he demands of every friend
Which is present, why he should last till these times—

that the wearing of mourning for the loss of relations is very ancient, and that black was the colour which the ancients used on such occasions. See sat. iii. l. 213.

246. *Pylian king.*] Nestor, the king of Pylos, in Peloponnesus, who, according to Homer, is said to have lived three hundred years.

247. *Second from a crow.*] Cornix signifies a crow, or rook. This species of bird is fabled to live nine times the age of a man. Nestor (says the poet) stands second to this long-lived bird.

249. *With the right.*] The ancients used to count their numbers with their fingers; all under one hundred was counted on the left hand, all above on the right.

250. *So often drank, &c.*] Mustum signifies new wine. The vintage, when this was made, was in the autumn; so that the poet here means to observe that Nestor lived for many returns of this season.

—*Attend.*] The poet calls for attention to what he is going to prove, by various examples, namely, that happiness does not consist in long life.

251, 2. *Laws of the fates.*] The ancients believed all things, even the gods themselves, to be governed by the fates. Old men, who were from various causes afflicted, might be apt to complain of their destiny, and Nestor among the rest.

252. *Of too much thread.*] The fates were supposed to be three sisters, who had all some peculiar business assigned them by the poets, in relation to the lives of men. One held the distaff, another spun the thread, and the third cut it. *q. d.* How might he complain that the thread of his life was too long!

253. *Antilochus.*] The son of Nestor, slain, according to Homer, by Memnon, at the siege of Troy; according to Ovid, by Hector. His beard burning, *i. e.* on the funeral pile. This mention of the beard implies, that he was now grown to man's estate.

——*He demands, &c.*] The poet here very naturally describes the workings and effects of grief, in the afflicted old man, who is now tempted to think, that his great age was granted him as a punishment for some greater crime than he could recollect to have committed, as he was permitted to live to see so sad an event as the death of his brave and beloved son. He is therefore represented as inquiring of his friends what could be the cause of his being reserved for such an affliction.

Quod facinus dignum tam longo admiserit ævo.
Hæc eadem Peleus, raptum cum luget Achillem,
Atque alius, cui fas Ithacum lugere natantem.
Incolumi Troja Priamus venisset ad umbras
Assaraci magnis solennibus, Hectore funus
Portante, ac reliquis fratrum cervicibus, inter
Iliadum lachrymas, ut primos edere planctus
Cassandra inciperet, scissaque Polyxena palla,
Si foret extinctus diverso tempore, quo non
Cœperat audaces Paris ædificare carinas.
Longa dies igitur quid contulit? omnia vidit
Eversa, et flammis Asiam ferroque cadentem.
Tunc miles tremulus posita tulit arma tiara,
Et ruit ante aram summi Jovis, ut vetulus bos,
Qui domini cultris tenue et miserabile collum
Præbet, ab ingrato jam fastiditus aratro.

256. *Peleus.*] The father of Achilles, slain by Paris, who shot him in the heel in the temple of Apollo, the only part where he was vulnerable. His father Peleus had to lament his untimely death.

257. *Another.*] Laertes, a prince of Ithaca, father of Ulysses. He, during his son's absence, and wanderings over the seas, wearied himself with daily labour in husbandry, having no other attendant than an old maid-servant, who brought him food: during this period his constant petition to Jupiter was, that he might die.

—*Swimming Ithacus.*] Ulysses was called Ithacus, from Ithaca, a country of Ionia where he reigned. After the destruction of Troy, he suffered many toils and hardships, for ten years together, before his return home. The word natantem perhaps alludes to his shipwreck near the island of Calypso, where he was forced to swim to save his life; or perhaps it may allude, in general, to the length of time he passed in sailing on the sea.

258. *Troy being safe.*] *i. e.* Had Troy stood, and remained in safety.

—*Priam.*] The last king of Troy, who lived to see the city besieged by the Greeks for ten years together, and at length taken.

258, 9. *Shades of Assaracus, &c.*] Had joined his ancestors' ghosts, or shades, in the infernal regions; *i. e.* had died in peace, and had been buried with the splendid funeral rites belonging to his rank. See Virg. Æn. i. 288; and Ainsw. Assaracus.

259. *Hector carrying, &c.*] Among the ancients, the corpse of the parent was carried forth to the funeral pile by the sons of the deceased. If Troy had remained in quiet, Priam's son Hector had not been slain by Achilles, but had survived his father, and have, as the custom was, been one of his bearers to the funeral pile.

260. *The rest of the shoulders, &c.*] Reliquis cervicibus—for cervicibus reliquorum, &c. Hypallage. According to Homer, Priam had fifty sons and twelve daughters; the former of which would have assisted Hector in carrying their father's corpse. Pliny says, (lib. vii. c. 44.) Quintus Metellus Macedonicus, a quatuor filiis illatus est rogo.

Priam was slain in the siege by Pyrrhus, the son of Achilles, and most of his children were destroyed. See Æn. ii. 501—54.

261. *As soon as, &c.*] This was the signal for the funeral procession to move forward towards the pile.

—*Cassandra, &c.*] She was the daughter of Priam and Hecuba. It was customary to hire women to mourn at burials, who went before the corpse to lament the dead: the chief of them who began the ceremony was called præfica, (a præficio, planctuum princeps. Ainsw.)

What crime he had committed worthy so long life.
The very same does Peleus, while he mourns Achilles snatch'd away,
And another, to whom it was permitted to lament the swimming Ithacus.
Troy being safe, Priam had come to the shades
Of Assaracus with great solemnities, Hector carrying
The corpse, and the rest of the shoulders of his brethren, among.
The tears of the Trojans, as soon as Cassandra should begin
To utter the first wailings, and Polyxena with a rent garment,
Had he been extinct at another time, in which Paris
Had not begun to build the daring ships.
What therefore did long life advantage him? he saw all things
Overturn'd, and Asia falling by fire and sword.
Then, a trembling soldier, the diadem being laid aside, he bore arms,
And fell before the altar of high Jove, as an old ox,
Who, to the master's knife, offers his lean and miserable
Neck, now despised by the ungrateful plough.

The part must here most naturally have been taken by Cassandra, Priam's daughter, who would, doubtless, have put herself at the head of the mourning women. See 2 Chron. xxxv. 25.

After the taking of Troy, she fell to the share of Agamemnon. She was married to Chorœbus, and debauched by Ajax Oileus, in the temple of Minerva. See Æn. i. 44. and ii. l. 403—7.

262. *Polyxena, &c.*] The daughter also of Priam, who gave her in marriage to Achilles; but he, coming into the temple of Apollo to perform the nuptial rites, was there treacherously slain by Paris. She was afterwards sacrificed at the tomb of Achilles. See before, l. 256, note.

—*Rent garment.*] Rending the garments, in token of grief, was very ancient.

263. *Being extinct.*] *i. e.* If he had died.

—*At another time. &c.*] *i. e.* Before Paris prepared to sail into Greece, in order to ravish Helen from her husband Menelaus. Had this been the case, Priam would have been borne to the grave by his sons, and his funeral solemnized by the public lamentations of his daughters.

264. *Daring ships.*] So called from the daring design they were employed in; the execution of which occasioned the Trojan war, and the destruction of the country by the Greeks.

265. *What therefore, &c.*] The poet here applies this instance of old king Priam to his main argument against wishing to live to old age, seeing with how many sorrows it may be accompanied.

266. *Asia falling.*] See VIRG. Æn. iii. l. 1. By Asia is here meant the Lesser Asia, containing the Greater and Lesser Phrygia, the kingdom of Priam.

267. *Trembling soldier.*] Priam, now trembling, and almost worn out by age.

—*Diadem being laid aside.*] Having laid aside all ensigns of royalty.

—*Bore arms.*] In defence of his country. See Æn. ii. 507—558. where these parts of Priam's history are described.

268. *Fell before the altar.*] Of Jupiter Herceus, erected by Priam in an open court belonging to the palace: hither he fled for succour and protection, but was slain by Pyrrhus. Æn. ii. 501, 2.

270. *Ungrateful plough.*] Prosopopeia. The plough is here represented as ungrateful, as forgetting the labours of the old worn-out ox, and despising him as

Exitus ille utcumque hominis: sed torva canino
Latravit rictu, quæ post hunc vixerat, uxor.
Festino ad nostros, et regem transeo Ponti,
Et Crœsum, quem vox justi facunda Solonis
Respicere ad longæ jussit spatia ultima vitæ.
Exilium et carcer, Minturnarumque paludes,
Et mendicatus victa Carthagine panis,
Hinc causas habuere. Quid illo cive tulisset
Natura in terris, quid Roma beatius unquam,
Si circumducto captivorum agmine, et omni
Bellorum pompa, animam exhalasset opimam,
Cum de Teutonico vellet descendere curru?
Provida Pompeio dederat Campania febres
Optandas; sed multæ urbes, et publica vota
Vicerunt; igitur fortuna ipsius, et urbis
Servatum victo caput abstulit. Hoc cruciatu
Lentulus, hac pœna caruit, ceciditque Cethegus
Integer, et jacuit Catilina cadavere toto.
  Formam optat modico pueris, majore puellis

now useless. Some understand aratro for agricola—meton.

271. *Exit of a man.*] He died, however, like a man—this was not the case of his wife.

—*Fierce wife, &c.*] *i. e.* Hecuba, wife of Priam, who, after the sacking of Troy, railed so against the Greeks, that she is feigned to have been turned into a bitch. Ovid. Met. lib. xiii. l. 567—9.

273. *To our own.*] To mention instances and examples among our own people.

—*The king of Pontus.*] Mithridates, who maintained a long war with the Romans, but was at last routed by Pompey. He would have shortened his days by poison, but had so fortified himself by an antidote, invented by him, and which still bears his name, that none would operate upon him. See sat. vi. l. 660, and note.

274. *Crœsus, whom, &c.*] Crœsus was the last king of Lydia, so rich, that Crœsi divitiæ was a proverbial saying. He asked Solon (one of the wise men of Greece, and lawgiver of the Athenians) who was the happiest man? The philosopher told him, "no man could be said "to be happy before death." This, afterwards, Crœsus found to be true; for, being taken prisoner by Cyrus, and ordered to be burned, he cried out, "Solon! Solon! Solon!" Cyrus asked the reason of this, and was told what Solon had said; whereupon, considering it might be his own case, he spared his life, and treated him with much respect. Respicere—to consider—mind—regard.

276. *Marshes of Minturnæ, &c.*] Caius Marius being overcome in the civil war by Sylla, was forced to skulk in the marshes of Minturnæ, a city by the river Liris, where he was found, taken, and imprisoned; he then escaped into Africa, where he lived in exile, and begged his bread in the streets of Carthage, which had been conquered by the Romans.

278. *Hence had their causes.*] All these misfortunes were owing to Marius's living so long; he died in the sixty-eighth year of his age.

—*Than that citizen.*] *i. e.* Than Marius.

280—2. *If—when, &c.*] If when, in his triumph after conquering the Cimbri, he had numbers of captives led around his triumphal car, and amidst all the pomp and glory of victory, he had breathed out his mighty soul, as he descended, after the triumph was over, from his chariot, he had been the happiest man in nature, or that Rome ever

However, that was the exit of a man: but his fierce wife,
Who outlived him, bark'd with a canine jaw.
I hasten to our own, and pass by the king of Pontus,
And Crœsus, whom the eloquent voice of just Solon
Commanded to look at the last period of a long life.
Banishment and a prison, and the marshes of Minturnæ,
And bread begged in conquer'd Carthage,
Hence had their causes—what, than that citizen, had
Nature on the earth, or Rome ever borne, more happy,
If, the troop of captives being led around, and in all
The pomp of wars, he had breath'd forth his great soul,
When he would descend from the Teutonic chariot?
Provident Campania had given Pompey fevers
To be wished for; but many cities, and public vows
Overcame them: therefore his own fortune, and that of the city,
Took off his preserved head from him conquer'd: this torment,
This punishment Lentulus was free from; and Cethegus fell
Entire, and Catiline lay with his whole carcase.
With moderate murmur, the anxious mother desires beauty

bred, and have escaped the miseries which afterwards befel him.

282. *Teutonic chariot.*] The Teutones were a people bordering on the Cimbri, conquered by Marius; the chariot in which Marius rode in his triumph over these people is therefore called Teutonic, as used on that occasion.

283. *Provident Campania.*] When first Pompey engaged in the civil war against Cæsar, he had a violent fever at Naples, and another at Capua, of which he was like to have died: these seem to have been provided against the miseries which afterwards befel him.

284. *To be wished for.*] In order to take him out of life, while he was great and happy.

285. *Overcame them.*] The united wishes and prayers of so many cities and people, for his recovery, prevailed against the effects of his sickness, and saved his life.

—*His own fortune.*] Which reserved him to be slain in his flight to Egypt, after his defeat by Cæsar.

—*That of the city.*] Doomed to fall under the dominion of Pompey's enemy, after suffering so much by a civil war.

286. *Took off, &c.*] That life which had been preserved in a dangerous sickness (see note on l. 285.) was destroyed after his defeat, and his head severed from his body by Achillas and Salvius, sent for that purpose from Ptolemy, who intended it as a present to Cæsar.

Of Pompey's death, see ANT. Univ. Hist. vol. xiii. p. 217.

287. *Lentulus—Cethegus.*] These were in the conspiracy with Catiline, and being put into prison, by order of Cicero, then consul, were strangled, so that their bodies were not dismembered.

288. *Catiline, &c.*] The famous conspirator, whose designs were detected and frustrated by Cicero, died in battle, without the loss of any part of his body. See SALLUST. All these died young men, and thus were taken away from the miseries which those meet with who live to old age.

289. *Moderate murmur.*] The word murmur here implies that sort of muttering which they used at their prayers to the gods; this was louder, and more distinct, on some occasions than on others, according to the degree of fervency in the suppliant. Comp. PERS. sat. ii. 6—8.

—*Anxious mother, &c.*] The poet here represents another popular folly, in supposing a mother anxious for having

Murmure, cum Veneris fanum videt anxia mater,
Usque ad delicias votorum: cur tamen, inquit,
Corripias? pulchra gaudet Latona Diana.
Sed vetat optari faciem Lucretia, qualem
Ipsa habuit. Cuperet Rutilæ Virginia gibbum
Accipere, atque suam Rutilæ dare. Filius autem
Corporis egregii miseros trepidosque parentes
Semper habet. RARA EST ADEO CONCORDIA FORMÆ
ATQUE PUDICITIÆ? Sanctos licet horrida mores
Tradiderit domus, ac veteres imitata Sabinos.
Præterea, castum ingenium, vultumque modesto
Sanguine ferventem tribuat natura benigna
Larga manu: (quid enim puero conferre potest plus
Custode, et cura natura potentior omni?)
Non licet esse viros: nam prodiga corruptoris
Improbitas ipsos audet tentare parentes:
Tanti in muneribus fiducia. Nullus ephebum
Deformem sæva castravit in arce tyrannus:
Nec prætextatum rapuit Nero loripedem, vel
Strumosum, atque utero pariter, gibboque tumentem.
I nunc, et juvenis specie lætare tui, quem
Majora expectant discrimina. Fiet adulter

handsome children, and praying for this at the shrine of Venus, the fabled goddess of beauty.

291. *Even to the delight, &c.*] So that the highest and fondest of them might be gratified, and the delight of their accomplishment be equal to that which she felt in making them.

292. *Blame me?*] A question supposed from the mother to the poet, on his finding fault with her for what she did.

—*Latona rejoices, &c.*] She defends what she does by quoting an example. Latona, daughter of Cœus, one of the Titans, bore, to Jupiter, Apollo and Diana at the same birth.

293. *Lucretia forbids, &c.*] The poet answers the example brought for asking beautiful children, by the instance of Lucretia, whose beauty proved her undoing. She was a beautiful Roman lady, the daughter of Lucretius, prefect of the city, and wife of Tarquinius Collatinus, ravished by Sextus Tarquinius, son of Tarquinius Superbus, which she so resented, that she sent for her father and husband, and stabbed herself before them. The people of Rome, on this, rose in arms, expelled the Tarquins, and changed the monarchy to a commonwealth.

294. *Virginia.*] A Roman virgin exceedingly beautiful, whom her own father, to prevent her being exposed to the lust of Appius, one of the Decemviri, stabbed in the middle of the forum.

——*Rutila.*] An ugly deformed old woman, above seventy-seven years old, as Pliny says, was in no danger of such a death, and therefore happier in her deformity than Virginia in her beauty; so that the latter might have gladly changed her person for that of Rutila.

295. *But a son, &c.*] i. e. A son with an accomplished and beautiful person makes his parents unhappy, and keeps them in perpetual fear, so very rarely do beauty and modesty meet together.

296. *Person.*] The word corporis, which literally signifies the body, is here used for the whole person of the man, per synec.

298. *Homely house, &c.*] i. e. Though the plain family, rough and honest, should have furnished him with the best morals, and brought him up in all the

For her boys—with greater for her girls, when she sees the temple of Venus,
Even to the delight of her wishes. Yet, why, says she,
Should you blame me? Latona rejoices in fair Diana.
But Lucretia forbids a face to be wished for, such
As she had. Virginia would desire to accept the hump of Rutila,
And give her (shape) to Rutila. But a son, with a
Remarkable person, always has miserable and trembling
Parents—So RARE IS THE AGREEMENT OF BEAUTY
AND CHASTITY!—Tho' the homely house chaste morals should
Have transmitted, and imitated the old Sabines.
Beside, a chaste disposition, and a countenance glowing
With modest blood, let bounteous nature give him
With a kind hand, (for what more upon a boy can
Nature, more pow'rful than a guardian, and than all care, bestow?)
They must not be men; for the prodigal improbity
Of a corrupter dares to tempt the parents themselves:
So great is confidence in bribes. No tyrant ever
Castrated a deform'd youth in his cruel palace:
Nor did Nero ravish a noble youth club-footed, or one
With a wen, and swelling equally in his belly and hump.
Go now, and delight in the beauty of your young man,
Whom greater dangers await. He will become a public

plain and virtuous simplicity of the old Sabines, (see sat. vi. l. 162, 3.) transmitting modesty and chastity by their own examples also.

300. *Glowing*, &c.] Easily blushing at every species of indecency.

303. *More pow'rful*, &c.] *i. e.* Who is more powerful than all outward restraints. *q. d.* Natural good dispositions are more powerful preservatives against vice, than all the watchfulness and care of guardians and parents.

304. *Must not be men.*] If they are to escape "the pollutions that are in the "world through lusts," they must die young, and not be men.

—*The prodigal improbity*, &c.] The offers of those who would corrupt their chastity, and who think no prodigality too great to seduce youth, will even attempt to corrupt the parents themselves, by bribing them, at any price, over to their side. Such is their extravagant wickedness.

306. *Confidence in bribes.*] So thoroughly persuaded are they that a bribe will carry their point.

—*No tyrant*, &c.] The poet shews another danger arising from beauty, namely, that of being taken into the palaces of princes and great men, where they were kept for unnatural purposes, and castrated, in order to make their voices like those of women; now this might be the consequence of being handsome, but no deformed and ugly youth was ever served so. See sat. vi. 368—72.

308. *Nero ravish*, &c.] Alludes to the horrid amours of Nero with Sporus, whom he dressed in woman's apparel, and is said to have married. See sat. i. 60, note.

309. *A wen.*] Struma signifies a swelling, or wen, arising from a scrofulous habit, like what we call the king's evil. Strumosus, one that has this disorder.

—*Swelling*, &c.] *i. e.* Pot-bellied and hump-backed.

310. *Go now*, &c.] An ironical apostrophe to the mother (see l. 289—91.) who is wishing for beautiful children.

311. *Greater dangers*, &c.] The older

Publicus, et pœnas metuet, quascunque maritus
Exigit iratus: nec erit felicior astro
Martis, ut in laqueos nunquam incidat: exigit autem
Interdum ille dolor plus, quam lex ulla dolori
Concessit. Necat hic ferro, secat ille cruentis
Verberibus, quosdam mœchos et mugilis intrat.
Sed tuus Endymion dilectæ fiet adulter
Matronæ: mox cum dederit Servilia nummos,
Fiet et illius, quam non amat: exuet omnem
Corporis ornatum: quid enim ulla negaverit udis
Inguinibus, sive est hæc Hippia, sive Catulla?
Deterior totos habet illic fœmina mores.
Sed casto quid forma nocet? quid profuit olim
Hippolyto grave propositum? quid Bellerophonti?
Erubuit nempe hæc, ceu fastidita repulsa:
Nec Sthenobœa minus quam Cressa excanduit, et se
Concussere ambæ. Mulier sævissima tunc est,

he grows, the more dangers will he be exposed to, even greater than those already mentioned.

311. *He will become, &c.*] He will intrigue with married women, and, on detection by the husbands, be exposed to all the suffering which their rage and jealousy may inflict.

313. *Happier than the star, &c.*] As all destiny was supposed to be governed by the stars, so the word star (per metonym.) may signify destiny. Will he have better luck than Mars, who, when in an amour with Venus, was surprised by her husband Vulcan, who enclosed them with a net, and exposed them to the sight of all the gods.

315. *That pain.*] Which an adulterer may have inflicted on him by an enraged husband.

—*Than any law, &c.*] *i. e.* The pain which the gallant may suffer from the husband may possibly exceed any that the law would inflict, or has allowed, for such an offence.

316. *With a sword.*] Ferrum means any tool or weapon made with iron. There seems here to be an imitation of Hor. lib. i. sat. ii. l. 40—46.

316, 17. *With bloody scourges.*] *i. e.* Most barbarously flogs the gallant with scourges, the blood following the strokes:

——*Ille flagellis*
Ad mortem cæcus. Hor. ubi supr.

317. *The mullet, &c.*] This was a punishment sometimes inflicted on adulterers, when caught in the fact, and must be attended with the most excruciating pain. It was done by thrusting the fish up the fundament, and then drawing it out, with the fins laying hold of and tearing the part.

318. *But your Endymion.*] Another ironical apostrophe to the mother. See before, note on l. 310.

Endymion was a shepherd, fabled to have been fallen in love with by Cynthia, or the moon, who, that she might kiss him, laid him asleep on mount Latmus, in Caria, near the coast of the Archipelago.

The poet uses the name Endymion here in derision of the mother, whom he supposes to be so fond of her son, and so pleased with his beauty, as to think him as handsome, at least, as Endymion himself, and as likely to excite the love of some favourite lady, as Endymion was to excite the love of Cynthia, and who will think to have him all to herself. No, says the poet, this will only last till some lucrative temptation comes in his way, and then he will be as bad as others, and just as profligate—for

319. *When Servilia, &c.*] This name may here be put for any lewd and profligate adulteress, who hired lovers for her pleasures. There may probably be an allusion to Servilia, the mother of

Adulterer, and will fear whatsoever punishment an angry
Husband exacts: nor will he be happier than the star
Of Mars, that he should never fall into snares: but sometimes
That pain exacts more than any law to pain
Has granted. One kills with a sword, another cuts with bloody
Scourges, and some adulterers the mullet enters.
But your Endymion will become the adulterer of some beloved
Matron: presently when Servilia shall give him money,
He will become hers too whom he loves not: she will put off
Every ornament of her body: for what will any woman deny to
Those she likes, whether she be Hippia or Catulla?
There a bad woman has her whole manners.
But how does beauty hurt the chaste? what, once on a time, did 324
A solemn resolution benefit Hippolytus? what Bellerophon?
Truly this redden'd as if scorned by a repulse:
Nor was Sthenobœa less on fire than the Cretan, and both
Vexed themselves. A woman is then most cruel

Brutus, and sister of Cato, with whom Cæsar lived in illicit commerce.

When such a one pays him well, however he may dislike her person, he will be at her service.

320. *Put off, &c.*] She will strip herself of all her jewels and finery, part with every thing that's valuable, to supply the means of rewarding her lover.

322. *Hippia.*] See sat. vi. 82—112. A prodigal adulteress.

—*Catulla.*] See sat. ii. 49. A poor harlot.

q. d. However different in their circumstances, they will all meet in this point, *viz.* to spare nothing where a lover is in question.

323. *There a bad woman.*] On that one principle of self-gratification she forms all her conduct; there she shews herself kind, generous, and liberal, however worse in general than others.

324. *How does beauty, &c.*] Granting that beauty may be pernicious, in instances like those above mentioned, yet how can it injure the chaste and virtuous?

325. *A solemn resolution, &c.*] This was the solemn resolve of Hippolytus, to refuse the love of his step-mother Phædra, who, for this, accused him of tempting her to incest. He fled away in a chariot by the sea side, but the horses taking fright at the sea-calves lying on the shore, overturned the chariot, and killed him.

—*Bellerophon.*] Sthenobœa (the wife of Pœtus, king of the Argives) falling in love with him, he refused her; at which she was so incensed, that she accused him to her husband: this forced him upon desperate adventures, which he overcame. Sthenobœa, hearing of his success, killed herself.

326. *These redden'd, &c.*] Phædra reddened with anger and resentment, as thinking herself despised.

327. *Sthenobœa, &c.*] See note on l. 325.

—*The Cretan.*] Phædra was the daughter of Minos, king of Crete.

—*Both.*] Phædra and Sthenobœa.

328. *Vexed themselves.*] Concussere. The verb concutio literally signifies to shake, jog, or stir; and, when applied to the mind, to trouble, vex, or disquiet. Here it intimates, that these women shook, or stirred themselves, into a fit of rage and vexation. It seems to be used metaphorically, from the custom of the wrestlers and boxers at the theatres, who, before they engaged, gave themselves blows on the breast, or sides, to excite anger and fury. Thus the lion is said to shake his mane, and lash himself with his tail, when he would be furious.

Cum stimulos odio pudor admovet. Elige quidnam
Suadendum esse putes, cui nubere Cæsaris uxor
Destinat: optimus hic, et formosissimus idem
Gentis patriciæ rapitur miser extinguendus
Messalinæ oculis: dudum sedet illa parato
Flammeolo; Tyriusque palam genialis in hortis
Sternitur, et ritu decies centena dabuntur
Antiquo: veniet cum signatoribus auspex.
Hæc tu secreta, et paucis commissa putabas?
Non nisi legitime vult nubere. Quid placeat, dic:
Ni parere velis, pereundum est ante lucernas:
Si scelus admittas, dabitur mora parvula, dum res
Nota urbi et populo, contingat principis aures:
Dedecus ille domus sciet ultimus. Interea tu
Obsequere imperio, si tanti est vita dierum
Paucorum; quicquid melius, leviusque putaris,
Præbenda est gladio pulchra hæc et candida cervix.

328. *Most cruel, &c.*] A woman is then most savage and relentless, when, on being disappointed, the fear of shame adds spurs to her resentment, and her passion of love is changed to hatred. See Gen. xxxix. 7—20.

Virgil represents Juno as stirred up to her relentless hatred to Æneas, and the Trojans, from several motives; among the rest, from the contempt which had been shewn her by Paris, in his judgment against her at mount Ida.

Necdum etiam causæ irarum, sævique dolores,
Exciderant animo, manet alta mente repostum
Judicium Paridis, spretæque injuria formæ, &c. &c. Æn. i. 29—31.

See also Æn. v. 5—7.

329. *Choose, &c.*] *i. e.* Think it over, and determine, all things considered, what advice you would give.

330. *To him whom, &c.*] Silius is meant here, a noble Roman, whom the empress Messalina so doated upon, that she made him put away his wife Julia Syllana, and resolved to marry him in the absence of her husband, the emperor Claudius, who was gone no farther than Ostia, a city near the mouth of the Tiber.

333. *By the eyes, &c.*] By her having fixed her eyes upon him, so as to become enamoured with him. Of the horrid lewdness of this empress, see sat. vi. 115—31.

—*Long she sits, &c.*] The time seems long to her, while waiting for Silius.

333, 4. *Prepared bridal veil.*] Which she had prepared for the ceremony. See sat. ii. l. 124, note on the word flammea; and sat. vi. 224.

334. *Openly, &c.*] She transacts her matter openly, without fear or shame; accordingly she omits nothing of the marriage ceremony: she puts on the flame-coloured marriage veil; the conjugal bed was sumptuously adorned with purple, and prepared in the Lucullan gardens, a place of public resort. See note on l. 338.

335. *Ten times an hundred.*] She had her portion ready, according to ancient custom. On this instance it amounted to the vast sum of one thousand sestertia. See sat. i. l. 406, note. This was supposed to be given to the husband, in consideration of the burdens of matrimony.

336. *Soothsayer—signers, &c.*] The soothsayer, who always attended on such occasions. VALER. lib. ii. says, that among the ancients, nothing of consequence was undertaken, either in private or public, without consulting the auspices; hence a soothsayer attended on marriages. Auspex—quasi avispex—

When shame adds goads to hatred. Choose what
You think to be advised, to him whom Cæsar's wife destines
To marry: this the best and most beautiful too
Of a patrician family is hurried, a wretch, to be destroy'd
By the eyes of Messalina: long she sits in her prepared
Bridal veil, and openly the Tyrian marriage-bed is strowed
In the gardens, and ten times an hundred will be given by ancient
Rite: the soothsayer, with the signers, will come.
Do you think these things secret, and committed to a few?
She will not marry unless lawfully. Say—what like you?—
Unless you will obey, you must perish before candle-light.
If you commit the crime, a little delay will be given, till the thing,
Known to the city and to the people, reaches the prince's ears,
(He will last know the disgrace of his house.) In the mean while
Do thou obey the command, if the life of a few days is
Of such consequence; whatever you may think best and easiest,
This fair and white neck is to be yielded to the sword.

because they divined from the flight and other actions of birds.

The signatories were a sort of public notaries, who wrote and attested wills, deeds, marriage-settlements, &c. These also were present; for, before the marriage, they wrote down in tables, (tabulis, see sat. ii. 58, note,) by way of record, the form of the contract, to which they, with the witnesses, set their seals.

337. *These things secret, &c.*] That she does things privately, so that only a few chosen secret friends should know them? by no means.

338. *Unless lawfully.*] She determines to marry publicly, with all the usual forms and ceremonies; and this, says Tacitus, in the face of the senate, of the equestrian order, and of the whole people and soldiery. See Ant. Univ. Hist. vol. xiv. p. 344, note *i*.

—*Say, what like you?*] Quid placeat—what it may please you to do. Say, Silius, what part will you take in such a situation? what do you think best to do, under so fatal a dilemma?

339. *Unless, &c.*] If you refuse this horrid woman's offer, she will have you murdered before night.

340. *If you commit the crime.*] Of marrying the wife of another.

—*A little delay, &c.*] You will probably live for a few days; the public rumour will reach the prince's ears, though later than the ears of others, as he will probably be the last who hears the dishonour due to his family, few, perhaps, daring to break such a thing to him.

343. *The command.*] Of Messalina.

—*If the life of a few days, &c.*] If you think that living a few days more or less is of so much consequence, that you will sooner commit a crime of such magnitude to gain a short respite, than risk an earlier death, by avoiding the commission of it, then to be sure you must obey; but whichever way you determine—

345. *Neck, &c.*] This beautiful person of yours will be sacrificed, either to Messalina's resentment, if you don't comply, or to the emperor's, if you do. However, the marriage took place, and they pleased themselves in all festivity that day and night; afterwards Silius was seized, by the emperor's command, and put to death; thus exhibiting a striking example of the sad consequences which often attend being remarkable for beauty. Messalina, soon after, was killed in the

Nil ergo optabunt homines? si consilium vis,
Permittes ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt Dî.
Carior est illis homo, quam sibi: nos animorum
Impulsu, et cæca magnaque cupidine ducti,
Conjugium petimus, partumque uxoris: at illis
Notum, qui pueri, qualisque futura sit uxor.
Ut tamen et poscas aliquid, voveasque sacellis
Exta, et candiduli divina tomacula porci;
Orandum est, ut sit mens sana in corpore sano.
Fortem posce animum, et mortis terrore carentem;
Qui spatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoscunque labores;
Nesciat irasci; cupiat nihil; et potiores

gardens of Lucullus, whither she had retired. See Ant. Univ. Hist. vol. xiv. p. 348, 9.

346. *Shall men therefore, &c.*] If all you say be considered, the consequence seems to be, that it is wrong to wish, or pray, for any thing.

—*Have advice.*] If you will be advised what is best to do, I answer—

347. *Permit the gods, &c.*] Leave all to the gods; they know what is best for us, and what is most suitable to our circumstances and situations.

349. *Instead of pleasant things, &c.*] They can, though we cannot, foresee all consequences which will arise, and therefore, instead of bestowing what may be pleasing, they will give what is most proper, most suitable, and best adapted to our welfare; and this, because mortals are dearer to them than we are to ourselves. Comp. 1 Pet. v. 7.

350, 1. *By the impulse, &c.*] We are impelled to wish for things, merely from the strong desire we have to possess them; and do not reflect, as we ought, on the blindness of our minds, which cannot see farther than present things, and therefore are led to judge amiss of what may be for our good in the end.

352. *Wedlock, and the bringing forth, &c.*] We pray for a wife, and that that wife may bring forth children; but the gods only can foresee how either the wife or children may turn out, consequently, whether the gratification of our wishes may be for our happiness.

354. *Ask something.*] In the former part of this fine passage the poet speaks of leaving all to the gods, in such an absolute and unreserved manner, as seemingly to exclude the exercise of prayer: as to outward things, such as power, riches, beauty, and the like, he certainly does, inasmuch as these matters ought to be left entirely to Providence, we not being able to judge about them; and, indeed, as he has shewn throughout the preceding part of this Satire, the having of these things may prove ruinous and destructive, therefore are not proper subjects either of desire or prayer: but now the poet finely shews, that there are subjects of prayer, which are not only desirable, but to be petitioned for, as conducive to our real good and happiness.

—*Vow in chapels.*] Sacellum signifies a chapel, a little temple, or perhaps any place consecrated to divine worship. Here it may signify the sacred shrines of their gods, before which they offered their vows, prayers, and sacrifices.

355. *Entrails.*] The bowels, or inwards, of animals, which were execta, (unde exta,) cut out, and offered in sacrifice.

—*Divine puddings, &c.*] Tomacula, or tomacla, from Gr. τεμνω, to cut, were puddings, or sausages, made of the liver and flesh of the animal, chopped and mixed together, and were called also farcimina, gut-puddings; and, like our sausages, were made by stuffing a gut taken from the animal with the above ingredients.

Shall men therefore wish for nothing? If you will have advice,
PERMIT THE GODS THEMSELVES TO CONSIDER WHAT
MAY SUIT US, AND BE USEFUL TO OUR AFFAIRS.
For instead of pleasant things, the gods will give whatever are fittest.
MAN IS DEARER TO THEM, THAN TO HIMSELF: we, led by the
Impulse of our minds, and by a blind, and great desire,
Ask wedlock, and the bringing forth of our wife: but to them
Is known, what children, and what sort of a wife she may be.
However, that you may ask something, and vow in chapels
Entrails, and the divine puddings of a whitish swine,
YOU MUST PRAY, THAT YOU MAY HAVE A SOUND MIND IN A SOUND BODY.
Ask a mind, strong, and without the fear of death;
Which puts the last stage of life among the gifts of
Nature; which can bear any troubles whatsoever;
Knows not to be angry; covets nothing; and which thinks

These accompanied the sacrifices, and were therefore called divine.

——*Whitish swine.*] This was offered to Diana, under the name of Lucina, in order to make her propitious to child-bearing women, as also on other occasions. See HOR. lib. iii. ode xxii.

356. *You must pray, &c.*] As if the poet had said, "I by no means object "either to sacrifices or prayers to the "gods, provided what is asked be rea-"sonable and good, we cannot be too "earnest."

—*A sound mind, &c.*] *q. d.* Health of body and mind is the first of blessings here below; without a sound mind we can neither judge, determine, or act aright; without bodily health there can be no enjoyment.

357. *A mind strong, &c.*] Fortitude, by which, unmoved and undismayed, you can look upon death without terror.

358. *The last stage, &c.*] Ultimum spatium, in the chariot and horse-racing, signified the space between the last bound or mark, and the goal where the race ended. Hence, by an easy metaphor, it denotes the latter part of life, when we are near our end, and are about to finish our course of life.

So St. Paul, 2 Tim. iv. 7. says, τον δρομον τετελεκα, I have finished my course.

358, 9. *Gifts of nature.*] The word munus either signifies a gift, or a duty, or office. If we take munera, here, in the former sense, we must understand the poet to mean, that true fortitude, so far from fearing death as an evil, looks on it as a gift or blessing of nature. So Mr. DRYDEN:

A soul that can securely death defy,
And count it nature's privilege to die.

In the other sense, we must understand the poet to mean, that death will be looked upon, by a wise and firm mind, as an office, or duty, which all are to fulfil, and therefore to be submitted to as such, not with fear and dismay, but with as much willingness and complacency, as any other duty which nature has laid upon us.

359. *Any troubles, &c.*] Any misfortunes, without murmuring and repining, much less sinking under them.

360. *Knows not to be angry.*] Can so rule the tempers and passions of the soul, as to control, on all occasions, those perturbations which arise within, and produce a violence of anger.

—*Covets nothing.*] Being content and submissive to the will of Providence, desires nothing but what it has, neither

Herculis ærumnas credat, sævosque labores,
Et Venere, et cœnis, et plumis Sardanapali.
Monstro quod ipse tibi possis dare: SEMITA CERTE
TRANQUILLÆ PER VIRTUTEM PATET UNICA VITÆ.
Nullum numen habes, si sit prudentia: sed te
Nos facimus, Fortuna, deam, cœloque locamus.

coveting what others have, or uneasy to obtain what we ourselves have not.

361. *The toils of Hercules, &c.*] Alluding to what are usually called, the twelve labours of Hercules.

362. *Than the lasciviousness, &c.*] Such a mind as has been described esteems the greatest sufferings and labours, even such as Hercules underwent, more eligible than all the pleasures and enjoyments of sensuality.

—*Sardanapalus.*] The last king of Assyria, whose life was such a scene of lasciviousness, luxury, and effeminacy, that he fell into the utmost contempt in the eyes of his subjects, who revolted; and he, being overcome, made a pile, set it on fire, and burnt himself, and his most valuable moveables, in it: "The "only thing." says Justin, "he ever "did like a man."

As the word venere, in this line, is metonymically used for lewdness, or lasciviousness, Venus being the goddess of these, and cœnis for all manner of gluttony and luxury, so plumis may here be used to denote softness and effeminacy of dress.

Plumæ, in one sense, is used sometimes to denote plates, scales, or spangles, wrought on the armour or accoutrements of men or horses, one whereof was laid upon another. Garments also were adorned with gold and purple plumage, feather-work. AINW. See Æn. xi. l. 770, 1.

363. *What yourself may give, &c.*] While others are disquieting themselves, and asking for the gratification of their foolish and hurtful desires, let me tell you the only way to solid peace and comfort, and what it is in your own power to bestow upon yourself; I mean, and it is most certainly true, that there is no other way to happiness, but in the paths of virtue. Comp. Eccl. xii. 13, 14. The heathen thought that every man was the author of his own virtue and wisdom; but there were some at Rome, at that time, who could have taught Juvenal, that EVERY GOOD GIFT, AND EVERY PERFECT GIFT, IS FROM ABOVE, AND COMETH DOWN FROM THE FATHER OF LIGHTS. Comp. Jer. x. 23.

HOR. lib. i. epist. xviii. l. 111, 12, says,

Sed satis est orare Jovem qui donat et aufert,
Det vitam, det opes, æquum mî animum ipse parabo.

CIC. Nat. Deorum, lib. iii. c. xxxvi. declares it as a general opinion, that mankind received from the gods the outward conveniences of life, virtutem autem nemo unquam acceptam Deo retulit; "but virtue none ever yet thought they "received from the Deity." And again, "this is the persuasion of all, that for"tune is to be had from the gods, wis"dom from ourselves." Again, "who "ever thanked the gods for his being a "good man? men pray to Jupiter, not "that he would make them just, tempe"rate, wise, but rich and prosperous." Thus "they became vain in their ima"gination, and their foolish heart was "darkened; professing themselves to "be wise, they became fools." Rom. i. 21, 2.

365. *You have no deity, &c.*] If men would act prudently and wisely, we should no more hear of good or ill luck, as if the affairs of men were left to the disposal of Fortune, or chance, who manages them in a way of sport and caprice, independently of any endeavours of their own; ludum insolentem ludere pertinax. (See HOR. lib. iii. ode xxix. l. 49—52.) The goddess Fortune would no longer be a divinity in the eyes of mortals, if they were themselves prudent and careful in the management of themselves and their affairs.

It is not easy to do justice to the word numen, in this place, by any single one in the English language; at least I am not acquainted with any that can at

The toils of Hercules, and his cruel labours, better
Than the lasciviousness, and luxury, and plumes of Sardanapalus,
I shew what yourself may give to yourself: SURELY THE ONLY
PATH TO A QUIET LIFE LIES OPEN THROUGH VIRTUE. 364
You have no deity, O Fortune, if there be prudence; but
Thee we make a goddess, and place in heaven.

once comprehend all its meanings: it includes the will, pleasure, and determination or decree of a deity; power, authority; a divine impulse; divine protection and favour; influence; also a deity, a god; all this the heathen attributed to their goddess FORTUNE.

366. *Thee we make a goddess, &c.*] The ancient Greeks and Romans made a goddess of Fortune, which is, in reality, nothing more than a sudden and unexpected event of things, from FORS, luck, chance, hazard. These the heathen, who knew not GOD, deified in the imaginary being FORTUNE, which they substituted in the place of that wise, though mysterious, government of the world, and all things in it, by HIM "whose judgments are unsearchable, and whose "ways are past finding out!" He has "given to man that wisdom which is "profitable to direct" (Eccl. x. 10.) in the affairs and concerns of common life; the due and proper exercise of which is the duty of man towards himself. This neglected, leaves him without excuse, whatever evil may happen: yet, under the strictest exercise of human wisdom and prudence, let us remember, that disappointment may defeat the ends proposed; this ought to awaken our confidence in the SUPREME DISPOSER OF ALL EVENTS, who knows what is best for us:

"*And that should teach us*
"*There's a divinity that shapes our ends,*
"*Rough-hew them how we will.*"
HAMLET, act v. sc. ii.

The Greeks had many temples dedicated to fortune, under the name of ΤΥΧΗ. Pindar makes her one of the destinies, the daughter of Jupiter. Ancus Martius, king of the Romans, first built a temple at Rome to this deity. Servius Tullus also built one at the capitol. Afterwards the Romans consecrated temples to her under various titles, as Fortuna libera, redux, publica, equestris, &c. See BROUGHTON, Bibl. Hist. Sacr. tit. FORTUNE.

Horace's description of this goddess, and her great power, forms one of the most beautiful of his odes. See lib. i. ode xxxv.

O Diva gratum quæ regis Antium,
Præsens, &c. &c.

366. *Place in heaven.*] Give her a place among the gods.—*q. d.* As things are, men are foolish enough to erect temples to Fortune, make her a goddess, worship her as such, and attribute all their miscarriages and troubles, not to their own neglect, folly, and mismanagement, but to the power and influence of this imaginary deity.

For the ideas which the Romans entertained about the goddess Fortune, see sat. iii. l. 39, 40. Sat. vi. l. 604—8.

I should observe, that some copies read, l. 365,

Nullum numen abest, &c.
No deity is absent, &c.

As if it were said, that if there be prudence, that is, if a man acts wisely and prudently, all the gods are present with him, not one absents himself from him; or, prudence is all-sufficient, and no other deity can be wanting. But the sense first above given, on the reading nullum numen habes, appears to be most consonant to the intention of the two lines taken together.

I know not how to end my observations on the Tenth Satire of Juvenal, without calling it the finest piece, in point of composition, matter, and sentiment, which we have derived from heathen antiquity. I should call it inimitably fine, had not the late Dr. SAMUEL JOHNSON'S poem, on "THE VANITY OF HUMAN WISHES," appeared; such a copy, of such an original, is rarely to be met with.

SATIRA XI.

ARGUMENT.

The poet takes occasion, from an invitation which he gives to his friend Persicus to dine with him, to commend frugality, and to expose and reprehend all manner of intemperance and debauchery; but more particularly the luxury used by the Romans in their feasting. He instances some lewd practices at their feasts, and reproves the nobility for making

Atticus eximie si cœnat, lautus habetur:
Si Rutilus, demens: quid enim majore cachinno
Excipitur vulgi, quam pauper Apicius? omnis
Convictus, thermæ, stationes, omne theatrum
De Rutilo. Nam dum valida ac juvenilia membra
Sufficiunt galeæ, dumque ardens sanguine, fertur
(Non cogente quidem, sed nec prohibente Tribuno)
Scripturus leges, et regia verba lanistæ.
Multos porro vides, quos sæpe elusus ad ipsum
Creditor introitum solet expectare macelli,

Line 1. *If Atticus, &c.*] The name of a very eminent person in Rome; but here it is meant to signify any one of great wealth and quality. If such a one gives a great entertainment, it being agreeable to his rank and fortune, deserves not any other name than that of splendour and munificence.

2. *If Rutilus, &c.*] One, who, by his extravagant gluttony, was reduced to the most shameful degree of poverty.

This, likewise, is here made use of as a common name for all such characters.

If such a one make a splendid feast, we must call him mad.

2, 3. *A greater laugh, &c.*] What can be a greater subject of ridicule among the vulgar, than Apicius in rags?

3. *Apicius.*] A noted epicure in the time of Nero; he spent an immense estate in eating and drinking: growing poor and despised, he hanged himself. See sat. iv. l. 23.

4. *Company.*] Convictus signifies a living together in one house, or at one table, and, perhaps, what we call clubs, or ordinaries.

—*Baths.*] Thermæ, hot baths. These were much resorted to, and were places of great gossipping and tattling. See sat. vii. l. 233, and note.

—*The stations.*] Particular places in the city, where idle people used to meet and talk together, perhaps about the market-place, or forum; as in our towns, where there are commonly a number of idle people standing and talking together, in and near the market-place. See Ainsw. Statio, No. 6.

5. *Of Rutilus.*] De—about or con-

SATIRE XI.

ARGUMENT.

lewdness and debauchery the chiefest of their pleasures. He opposes the temperance and frugality of the greatest men in former ages, to the riot and intemperance of the present. He concludes with repeating his invitation to his friend, advising him to a neglect of all care and disquiet for the present, and a moderate use of pleasures for the future.

If Atticus sups sumptuously, he is accounted splendid;
If Rutilus, mad: for what is received with a greater
Laugh of the vulgar, than poor Apicius? every
Company, the baths, the stations, every theatre, [talk]
Of Rutilus. For while his strong and youthful limbs
Suffice for a helmet, and while ardent in blood, he is reported
(The tribune not compelling indeed, but neither prohibiting)
To be about to write the laws, and princely words of a fencer.
Moreover, you see many, whom the often-eluded creditor is wont
To wait for at the very entrance of the shambles,

cerning Rutilus.—*q. d.* He is the common subject of conversation at all these places.

—*Youthful limbs, &c.*] While in the prime of life, and fit to bear arms in the laudable service of his country, he is so reduced to poverty, by his luxury and extravagance, as to apply himself to the wretched trade of a fencer, or prize-fighter, for bread.

6. *He is reported.*] Or fertur may mean, he is carried, by the necessity of his circumstances, to copy out the laws, rules, words of command (regia verba), and other matters of knowledge, necessary to make him a fencer, that he may be thoroughly qualified for the art.

7. *The tribune not compelling, &c.*] Hinting, that, though he was not compelled to such a practice of fencing, by the magistracy, as many had been by Nero for his inhuman diversion, yet it was a shame that he was suffered to undertake it, and not advised, or commanded, by the magistracy, to the contrary. See sat. viii. 193.

9. *You see many, &c.*] Such fellows as Rutilus.

—*Often-eluded creditor.*] Who had been often promised payment, but deceived over and over again; and who in vain had pursued them to come at his money.

10. *Wait for, &c.*] Knowing no place

Et quibus in solo vivendi causa palato est.
Egregius cœnat, meliusque miserrimus horum,
Et cito casurus jam perlucente ruina.
Interea gustus elementa per omnia quærunt,
Nunquam animo pretiis obstantibus: interius si
Attendas, MAGIS ILLA JUVANT, QUÆ PLURIS EMUNTUR.
Ergo haud difficile est perituram arcessere summam
Lancibus oppositis, vel matris imagine fracta;
Et quadringentis nummis condire gulosum
Fictile: sic veniunt ad miscellanea ludî.
Refert ergo quis hæc eadem paret: in Rutilo nam
Luxuria est; in Ventidio laudabile nomen
Sumit, et a censu famam trahit. Illum ego jure
Despiciam, qui scit quanto sublimior Atlas
Omnibus in Libya sit montibus, hic tamen idem
Ignoret, quantum ferrata distet ab arca
Sacculus: e cœlo descendit, γνῶθι σεαυτὸν,

so likely to find them at, as in their way to market for provisions, at the entrance to which he places himself, in hopes to catch them, before they had spent the little remains of his money that he had lent them.

11. *The purpose, &c.*] Who have no other design, or end of living, but eating and drinking.

12. *The most wretched, &c.*] When they are visibly falling into ruin, even the most wretched of them will live more expensively than ever, thinking, perhaps, to put a good face on the matter, the better to conceal their situation, and thus to maintain their credit some little time longer; or, perhaps, from mere desperation, seeing it is too late to retrieve their affairs. And they can be but ruined. This is no uncommon thing in our day.

14 *Meantime,*] While they have any thing left.

—*They seek, &c.*] They ransack, as it were, earth, air, and water, for flesh of beasts, fowl, and fish, for dainties to please their taste.

15. *The prices, &c.*] They never consider or scruple the price which they are to pay; these do not stand in their way.

16. *More intimately, &c.*] More closely to the dispositions of such.

—*Please more, &c.*] The dish pleases best that is dearest bought; therefore, *i. e.* to gratify their gluttony—

17. *It is not difficult.*] They make no sort of difficulty of procuring money, by pawning what they have.

—*Be wasted, &c.*] Which will soon be gone, squandered away presently.

18. *Dishes being pawned.*] Lanx signifies, literally, a great broad plate, a deep dish, or platter, to serve meat up in. Here, by lancibus, perhaps, is to be understood his plate in general, his family-plate, per synec. This he sends to the pawnbrokers to raise money upon for the present supply of his extravagance.

—*Broken image, &c.*] A family bust, or statue, broken in pieces that it may not be known, and pawned for the value of the gold or silver only.

19. *Four hundred sesterces, &c.*] When so many nummi are mentioned, sesterces (sestertii) are usually understood; the sestertius is often called absolutely nummus, because it was in most frequent use. Also, sestertius nummus, about 1½*d.* of our money. See KENNETT, book v. part ii. p. 13. Four hundred of these (about 2*l.* 10*s.*) were laid out in seasoning a single dish.

20. *Earthen dish.*] Having pawned their plate, they are reduced to earthen ware. This dish is put here, by meton. for its contents.

—*To the diet, &c.*] Miscellanea—a mixture of things without any order, a

And to whom the purpose of living is in the palate alone.
The most wretched of these, and now soon to fall, (his
Ruin already being clear,) sups the more elegantly, and the better.
Meantime, they seek a relish thro' all the elements,
The prices never opposing their inclination: if you attend
More intimately, THOSE THINGS PLEASE MORE, WHICH ARE BOUGHT FOR MORE.
Therefore it is not difficult to procure a sum that will be wasted,
Dishes being pawned, or a broken image of their mother,
And, for four hundred sesterces, to season a relishing
Earthen dish: thus they come to the diet of a prize-fighter.
It importeth, therefore, who may prepare these same things —for, in Rutilus,
It is luxury; in Ventidius a laudable name
It takes, and derives its fame from his income. I should, by right,
Despise him, who knows how much higher Atlas is
Than all the mountains in Libya, yet this same person
Be ignorant, how much a little bag differs from an
Iron chest: KNOW THYSELF—descended from heaven,

gallimawfry, an hotchpotch, such as the sword-players and prize-fighters used to eat. From their dainties they are at last reduced to the coarse diet, as well as to the mean occupation, of a common prize-fighter. See l. 5, and note 2.

Ludi, for ludii, the gen. of ludius, a stage-player, dancer, sword-player, and the like, who plays on a stage.

21. *It importeth, therefore.*] *q. d.* Therefore, that we may judge aright, and not indiscriminately, it importeth us to consider, who gives the entertainment, what are his circumstances; for that may be praiseworthy in those who can afford it, which is highly vicious, and blameable, in those who cannot.

—*In Rutilus.*] Above mentioned. See note on l. 2. To live splendidly, would, in such a one as Rutilus, deserve the name of extravagance and luxury, because he is poor, and can't afford it.

22. *Ventidius.*] A noble Roman, who lived hospitably.

—*A laudable name.*] The entertainments given by such a one are deservedly styled generous and magnificent.

23. *Derives its fame.*] The commendation which is justly bestowed upon it—its praise.

—*From his income.*] From the great estate of the giver, who only lives in a magnificence suitable to his income.

23, 4. *By right, despise, &c.*] Or justly, for he deserves it.

24. *Atlas.*] See sat. viii. l. 32, note.

26. *A little bag.*] Sacculus—a little bag, pouch, or purse, in which money is put.

27. *Iron chest.*] The rich used to keep their money in large chests armed with iron, to prevent their being broken open and robbed.

The poet means, that if a man has sense enough to distinguish the size of Atlas from that of other mountains which are inferior in size, and, at the same time, is foolish enough not to see the difference between his own narrow circumstances and the fortunes of the rich, so as to regulate his manner of living accordingly, he is very deserving of the utmost contempt.

—*Know thyself.*] Γνωθι σεαυτον. This was a saying of Chilon the Lacedæmonian, and a very important one; for on self-knowledge depends all other that

Figendum, et memori tractandum pectore, sive
Conjugium quæras, vel sacri in parte senatus
Esse velis. Nec enim loricam poscit Achillis
Thersites, in qua se traducebat Ulysses
Ancipitem. Seu tu magno discrimine causam
Protegere affectas; te consule, dic tibi quis sis;
Orator vehemens, an Curtius, an Matho. Buccæ
Noscenda est mensura tuæ, spectandaque rebus
In summis, minimisque; etiam cum piscis emetur:
Nec mullum cupias, cum sit tibi gobio tantum
In loculis: quis enim te, deficiente crumena,
Et crescente gula, manet exitus; ære paterno,
Ac rebus mersis in ventrem, fœnoris atque
Argenti gravis, et pecorum agrorumque capacem?
Talibus a dominis post cuncta novissimus exit
Annulus, et digito mendicat Pollio nudo.
Non præmaturi cineres, nec funus acerbum

can contribute to the right management and direction of human life: for no man, endowed with this, would plunge himself into difficulties, by undertaking what is beyond the reach of his abilities, either of mind, body, or estate. This apophthegm of Chilo's was, with others, written up in golden letters at the temple of Apollo, at Delphos, and was therefore believed to come from heaven. Not but it is very sound theology, to say, that, to have the veil of pride and self-love taken away, so that we know ourselves aright, is the gift of God, and the foundation of all true and saving knowledge. See Jer. xvii. 9, 10.

28. *Fixed, and revolved, &c.*] As a constant maxim, and principle of action, and, as such, we should ever be mindful of it. Tracto—lit. signifies to handle, which, in a mental sense, by analogy, may signify to revolve in the mind.

29. *Wedlock.*] This instance of private and domestic concern may stand also for all others of the like kind, in which self-knowledge is highly profitable to direct aright.

30. *Senate.*] If you wish to be a senator, you ought to know yourself, that you may be able to judge whether you are fit for such an office; for nothing can be more pernicious to the state than unable statesmen, as well as disgraceful to those who are so.

—*Thersites.*] See sat. viii. l. 269, note. Such a fellow as this could never think of contending for the armour of Achilles, or of making a third with Ulysses and Ajax in the dispute about it: he knew himself too well.

31. *Exposed himself.*] To ridicule, as the daw in the fable exposed itself to the derision of the other birds, when it had dressed itself in the borrowed plumes of the peacock. See Ainsw. Traduco, No. 5.

32. *Doubtful.*] As to his appearance, when he had the armour of Achilles on, no longer bearing his own semblance. Others give this passage another turn, and make it express the modesty of Ulysses, who shewed himself doubtful whether he should demand the armour or not, looking upon himself as unworthy to wear it. So Farnab.

32, 3. *Great difficulty.*] Where the controversy is very hazardous and difficult, and the cause requires an able advocate to defend it.

33. *Consult thyself.*] Before you undertake, consult well your abilities for it.

—*Tell thyself, &c.*] After much self-examination, let your own conscience answer, and tell you what manner of man you are.

34. *A vehement orator.*] Eloquent and powerful.

—*Or Curtius.*] Montanus, a man of very middling abilities.

—*Or Matho.*] See sat. i. l. 32, and

To be fixed, and revolved in the mindful breast, whether
You may seek wedlock, or would be in a part of
The sacred senate. For Thersites does not demand the
Breast-plate of Achilles, in which Ulysses exposed himself
Doubtful. Or whether you may affect to defend a cause in great
Difficulty; consult thyself, tell thyself who thou art,
A vehement orator, or Curtius, or Matho. The measure of
Your abilities is to be known, and regarded in the greatest,
And in the least affairs; even when a fish shall be bought:
Nor should you desire a mullet when you have only a gudgeon
In your purse: for what end awaits thee, your purse failing,
Your gluttony increasing: your paternal fortune,
And substance, sunk in your belly, capable of containing
Interest and principal, and fields and flocks?
From such masters, after all, last goes forth
The ring, and Pollio begs with a naked finger.
Ashes are not premature, nor is a funeral bitter

note; vii. 129. a fellow of no abilities, who, not succeeding at the bar, turned spy and informer.

35. *Your abilities, &c.*] Buccæ—lit. cheek, here (by synec.) put for the whole mouth, through which we speak; and this, for speaking itself, by metonym. The poet means, that the extent of a man's capacity should be considered, if he intends to plead at the bar; he should know his own powers of eloquence, and act accordingly.

—*Regarded.*] This attention to the fitness of a man for what he undertakes should be regarded in all concerns whatsoever, from the highest to the lowest.

36. *A fish, &c.*] When he goes to the fish market, if his purse will only afford him a gudgeon, he should not think of buying so dear a fish as a mullet; *i. e.* a man should always proportion his expences to his pocket.

38. *What end, &c.*] What must increasing expence and gluttony, and a decreasing and failing purse, end in?

40. *In your belly.*] Your patrimony, both in goods and land, all spent to gratify your luxury and gluttony, all swallowed up by your voracious appetite.

—*Capable of containing, &c.*] Not only the interest and principal of what the father left in personal estate, but also all his land, and stock thereon, into the bargain.

By argenti gravis (joined with fœnoris, which signifies interest upon money lent) the principal money itself may be understood. Or the epithet gravis may here signify the best silver money, in contradistinction to the tenue argentum, venæque secundæ, sat. ix. 31.

Many interpret argenti gravis to denote silver in the rude heavy mass.

42. *Such masters.*] *i. e.* Owners, possessors.

—*After all, &c.*] When all else is spent and gone.

43. *The ring.*] The mark of honour and distinction wore by Roman knights. They must be driven very hard to part with this; but having, by their extravagance, reduced themselves below the fortune and rank of the equestrian order, they have no right to claim it, or to wear the badge of it.

—*Pollio.*] He was brought to that pass by his gluttony, that he was forced to sell his ring, and then beg for a livelihood.

—*Naked finger.*] His finger bare, bereft of the ring which he used to wear upon it.

44. *Ashes, &c.*] Death never comes too soon; the funeral pile, which reduces them to ashes, is never bitter to such as these, whose maxim is, "a short life "and a merry one," or, "let us eat and "drink, for to-morrow we die."

Luxuriæ, sed morte magis metuenda senectus.
Hi plerumque gradus: conducta pecunia Romæ,
Et coram dominis consumitur: inde ubi paulum
Nescio quid superest, et pallet fœnoris auctor,
Qui vertere solum, Baias, et ad Ostia currunt.
Cedere namque foro jam non tibi deterius, quam
Esquilias a ferventi migrare Suburra.
Ille dolor solus patriam fugientibus, illa
Mœstitia est, caruisse anno Circensibus uno.
Sanguinis in facie non hæret gutta; morantur
Pauci ridiculum, et fugientem ex urbe pudorem.
Experiere hodie numquid pulcherrima dictu,
Persice, non præstem vita, nec moribus, et re;
Sed laudem siliquas occultus ganeo, pultes
Coram aliis dictem puero; sed in aure placentas.
Nam, cum sis conviva mihi promissus, habebis
Evandrum, venies Tirynthius, aut minor illo
Hospes, et ipse tamen contingens sanguine cœlum;
Alter aquis, alter flammis ad sidera missus.

45. *To luxury.*] To gluttons and spendthrifts.

—*More to be feared, &c.*] Because it can be attended with nothing but poverty and disease.

46. *Ofttimes the steps.*] Plerumque—for the most part, most commonly, the degrees by which they proceed.

—*Borrowed at Rome.*] They first take up money at Rome.

47. *Before the owners.*] Spent before the face of the late owners, *i. e.* of the people who lent it.

—*When a little, &c.*] Before it is all gone, and they have just enough to carry them off, whatever the sum may be I don't know—

48. *The usurer.*] Lit. the increaser of interest; the money-lender; who, perhaps, may have taken such an advantage of their necessities, as to make them pay interest upon interest—

—*Is pale.*] With the fear of losing all his money.

49. *Changed the soil.*] Vertere solum, signifies to run one's country. Cic. pro domo. Those who have made off.

—*Baiæ, and to Ostia.*] See sat. iii. l. 4. and sat. viii. 171, n. 2. from whence they might take shipping, and make their escape into some other country.

50. *For, to depart, &c.*] To run away from Rome for debt is so common, that there is no more discredit in it, than changing the hot street of the Suburra (see sat. iii. v.) for the cool air of the Esquilian hill. See sat. v. l. 77, 8. Foro is here put, by synec. for Rome itself. Or to depart from the forum, may imply their running away from justice.

53. *Circensian games, &c.*] These people have no other sorrow, or regret, at flying their country, than arises from their not being able to partake of the public diversions during their absence. See sat. iii. l. 223, note.

54. *Drop of blood, &c.*] They have lost all shame, they cannot blush.

54, 5. *Detain modesty, &c.*] The virtue of modesty is laughed at and ridiculed: she is, as it were, taking her flight from the city, and very few are for stopping her, or delaying her retreat.

56. *This day, &c.*] When you are to dine with me.

—*Experience, &c.*] *i. e.* You shall be convinced, by your own experience, whether I am an hypocrite, saying one thing and doing another; and while I have been laying down such fair and becoming rules of economy, in what I have been saying, I practise them not, in fact, neither with respect to my way

To luxury, but old age more to be feared than death.
These are ofttimes the steps: money is borrowed at Rome,
And consumed before the owners: then, when a little,
I don't know what, is left, and the usurer is pale,
Those who have changed the soil, run to Baiæ, and to Ostia.
For, to depart from the forum, is not worse to you, than
To migrate to Esquiliæ from the hot Suburra.
That is the only grief to those who fly their country, that
The sorrow, to have been deprived of the Circensian games
    for one year.
Not a drop of blood sticks in the face, few detain
Modesty, ridiculous and flying out of the city.
  You shall this day experience, whether things most fair
In word, Persicus, I cannot practise, neither in my life, nor
    in my morals, and in deed;
But, a secret glutton, I can praise pulse, order water-gruel
To the servant before others, but, in his ear, cakes.
For, since you are a promised guest to me, you shall have
Evander, you shall come Tirynthius, or a guest less
Than he, and yet be akin to heaven in blood,
The one sent to the stars by water, the other by flames.

of life, nor my moral conduct. Re—in reality. TER. And. act v. sc. i. l. 5.

58. *Pulse.*] Siliquas denotes bean or pea-pods, or the like; also the pulse contained therein; it stands for frugal and homely diet in general.

—*Water-gruel.*] Pultes. Puls signifies a kind of diet which the ancients used, made of meal and water sodden together. This also stands here for any thing of that homely kind.

59. *Cakes.*] These were dainties made with honey and other sweatmeats. HOR. Ep. lib. i. x. l. 11, 12. says,

——Liba recuso,
Pane egeo jam mellitis potiore placentis.

I nauseate honied cakes, and long for bread. FRANCIS.

You shall see, says the poet, whether I am a glutton in secret, though professedly abstemious; whether I recommend a meal of herbs, yet secretly gormandize on dainties; and when before company I order my servant to bring some homely fare, I secretly whisper him to bring some very luscious and delicate food.

60. *Promised guest.*] Since you have promised to be my guest at dinner.

—*You shall have, &c.*] *i. e.* You shall find in me—

61. *Evander.*] A king of Arcadia, who, having accidentally slain his father, sailed into Italy, and possessed himself of the place where afterwards Rome was built. He entertained Hercules, and hospitably received Æneas when he landed in Italy. See VIRG. Æn. viii. 154, et seq.

—*Tirynthius.*] A name of Hercules, the son of Jupiter and Alcmena; he being born at Tiryns, a city of Peloponnesus, he was therefore called Tirynthius.

—*A guest less, &c.*] Meaning Æneas, inferior in birth.

62. *Yet he akin, &c.*] Æneas was the son of Anchises and the goddess Venus.

63. *By water.*] Æneas was drowned in the Numicus, a river in Italy, which on that account was fabulously consecrated.

—*The other by flames.*] Hercules burnt himself to death on mount Œta, in Thessaly.

The poet seems to mean, that Persicus, his friend, should, on his coming to dine with him, find him another

Fercula nunc audi nullis ornata macellis:
De Tiburtino veniet pinguissimus agro
Hœdulus, et toto grege mollior, inscius herbæ,
Necdum ausus virgas humilis mordere salicti;
Qui plus lactis habet quam sanguinis; et montani
Asparagi, posito quos legit villica fuso.
Grandia præterea, tortoque calentia fœno
Ova adsunt ipsis cum matribus; et servatæ
Parti anni, quales fuerant in vitibus uvæ:
Signinum, Syriumque pyrum: de corbibus îsdem
Æmula Picenis, et odoris mala recentis,
Nec metuenda tibi, siccatum frigore postquam
Autumnum, et crudi posuere pericula succi.
Hæc olim nostri jam luxuriosa senatus
Cœna fuit: Curius, parvo quæ legerat horto,
Ipse focis brevibus ponebat oluscula: quæ nunc
Squallidus in magna fastidit compede fossor,
Qui meminit, calidæ sapiat quid vulva popinæ.

Evander with respect to the homeliness and simplicity of his entertainment; and that Persicus might consider himself as Hercules, or Æneas, or indeed both, with regard to the welcome he would find, and the hospitable reception he would meet with.

64. *Now hear, &c.*] Now hear your bill of fare, not a single article of which is furnished from the butcher's or poulterer's. Macellum signifies a market for all manner of provisions.

65. *Tiburtine farm.*] Tibur, a pleasant city of Italy, situate on the river Anio, about sixteen miles from Rome; in the neighbourhood of this, Juvenal had a farm. See Hor. Od. lib. i. ode vii. et al.

66. *Ignorant of grass.*] Never suffered to graze, but, like our house-lamb, fatted by suckling.

67. *Nor yet daring.*] Or attempting to browse on the twigs of the willow, which kids are very fond of, but they are apt to make the flesh bitter.

68, 9. *Mountain asparaguses.*] Some wild sorts that grew on the mountains, inferior in flavour to the asparagus altilis, or that which was carefully cultivated in garden-beds. Asparagi, plur. may mean the young shoots of herbs that are to be eaten. See sat. v. 81, note.

69. *Bailiff's wife, &c.*] The feminine of villicus, a steward or bailiff, signifies the wife of such a one, a farmer's wife, and the like. The asparagus gotten for the dinner was not of the sort which is raised at a great expence, and gathered by people kept for such purposes, but the wild sort, and gathered by a woman, who at other times was employed in spinning.

70. *Eggs—warm, &c.*] Large new-laid eggs, brought in the nest, which was made of hay twisted together.

71. *Are added.*] i. e. To the bill of fare.

—*With the mothers, &c.*] The same hens that laid them.

72. *Grapes, &c.*] Preserved for some time after their being gathered, so as to look quite fresh, as much so as when they were upon the vines.

73. *The Signian.*] Signia was a town in Italy, famous for pears and for rough wines:

Spumans immiti Signia musto.
Sil. viii. 380.

—*The Syrian pear.*] These came from Tarentum, a city of Calabria, but were originally brought from Syria.

74. *Apples, rivals to the Picene.*] Horace says, that the apples from Tibur were not so good as the Picene.

Picenis cedunt pomis Tiburtia succo.
Lib. ii. sat. iv. 70.

Now hear of dishes furnished from no shambles:
There shall come, from my Tiburtine farm, the fattest
Young kid, and more tender than all the flock, ignorant of grass,
Nor yet daring to bite the twig of the low willow:
Which has more of milk than blood. And mountain
Asparaguses, which my bailiff's wife gather'd, laying her spindle aside.
Great eggs besides, warm in the twisted hay,
Are added, with the mothers themselves; and, kept for a
Part of the year, grapes, such as they were upon the vines:
The Signian and Syrian pear: from the same baskets
Apples, rivals to the Picene, and of a recent odour,
Nor to be feared by you, after they have laid aside
The autumn, dried by cold, and the dangers of a crude juice.
This, a long time ago, was the luxurious supper of the
Senate: Curius put small herbs, which he had gather'd in his
Little garden, over his small fire: which now
A dirty digger, in a large fetter, despises,
Who remembers how the sow's womb of a cook's hot shop can relish.

Therefore it was a high commendation of his apples, to say they rivalled those of Picenum.

——*Recent odour.*] Smelling as fresh as if just gathered.

75. *To be feared, &c.*] You need not fear to eat them, since the cruder juices which they have in autumn are dried away, and now they are mellowed by the cold of winter, so that you are in no danger from the sour and unripened juice of them, as you might be if you ate them in autumn, soon after they are gathered.

By autumnum (succum understood) is here meant the autumnal juice of the apple, which is crude, and apt to offend the stomach. See autumnus-a-um. AINSW.

77. *A long time ago.*] Jam olim—*q. d.* The senators of Rome would, in old times, not only have been content with such a supper as the above, but even have thought it luxury.

78. *Curius.*] Dentatus. When the ambassadors of the Samnites came to him, they found him boiling some pot herbs over the fire. See sat. ii. l. 153, note.

80. *A dirty digger, &c.*] Slaves who had committed certain crimes, were put in irons, and made to dig in mines, or in the fields, or in stone-quarries. See sat. viii. 179, 80.

81. *Who remembers, &c.*] Who still retains the remembrance of his going into a cook's shop, and feasting on a sow's womb which was dressed there.

The paps of a sow with pig, together with a part of the belly, cut off from the animal, and dressed with proper seasoning, was a favourite dish among the Romans. Another favourite dish was the womb of a sow with pig. If this were taken from her while pregnant, it was called ejectitia: if after she had farrowed, porcaria; the former was reckoned the most delicious. See HOR. lib. i. epist. xv. l. 41. PLINY, lib. viii. c. 51, says this was forbidden by the censors.

Such homely and frugal fare, as pleased that great man Curius, is now, such is the state of luxury among all ranks of people, contemned even by the lowest and most abject slaves, who, in their better days, remember to have tasted fashionable dainties.

Sicci terga suis, rara pendentia crate,
Moris erat quondam festis servare diebus,
Et natalitium cognatis ponere lardum,
Accedente nova, si quam dabat hostia, carne.
Cognatorum aliquis titulo ter Consulis, atque
Castorum imperiis, et Dictatoris honore
Functus, ad has epulas solito maturius ibat,
Erectum domito referens a monte ligonem.
Cum tremerent autem Fabios, durumque Catonem,
Et Scauros, et Fabricios, rigidique severos
Censoris mores etiam collega timeret;
Nemo inter curas, et seria duxit habendum,
Qualis in oceani fluctu testudo nataret,
Clarum Trojugenis factura ac nobile fulcrum:
Sed nudo latere, et parvis frons ærea lectis
Vile coronati caput ostendebat aselli,

82. *The back, &c.*] What we call a flitch of bacon.

—*Wide rack.*] Crates signifies a grate, whatever it be made of; if of wood, we call it a rack, which consists of a frame, in which are inserted bars of wood at distances from each other, and used in keeping bacon. The word rara intimates, that the bars were few, and at large distances from each other.

83. *For festal days.*] High days and holidays, as we say; as a great treat.

84. *Bacon.*] Lardum (quasi large aridum.) Sometimes this signifies bacon, sometimes the lard or fat of bacon. Here, perhaps, what we call a rasher, *i. e.* a slice of fat bacon broiled.

—*Birth-day feast.*] Natalitium signifies a gift, or present, sent to one on his birth-day, or an entertainment made for one's friends and relations on such an occasion.

85. *Fresh meat acceding.*] To this, perhaps, some new or fresh killed meat was added.

—*If the sacrifice, &c.*] If they offered a sacrifice, and any flesh of the victim remained to spare, it was reckoned and prized as an accidental rarity.

86. *Some one of the kindred.*] *i. e.* Of the person's kinsmen who made the feast. Perhaps he alludes particularly here to Curius above mentioned, who was thrice consul, and a great general: he beat Pyrrhus, king of Epirus, and drove him out of Italy; and was remarkable for his courage, honesty, and frugality. See AINSW.

87. *The honour of dictator.*] This was a chief magistrate, chosen on some urgent occasion, whose power was absolute, from whom lay no appeal: his office was limited to six months, when there was a new election, either continuing the same, or choosing a new one. The dictator differed in nothing from a king, but in his name, and in the duration of his power.

88. *Went to these feasts.*] Homely as they were as to a sumptuous treat.

—*Sooner than usual.*] Leaving their work before the usual hour.

89. *His erect spade.*] Raised high by being carried on his shoulder.

—*Subdued mountain.*] Where he had been at work, digging the soil, and subduing its stubbornness, rendering it fit for the purposes of agriculture.

OVID, Met. xi. 31. uses the word subigere in this sense:

Boves presso subigebant vomere terram.

VIRG. G. ii. l. 114. uses the word domitum to denote the cultivation of land:

Aspice et extremis domitum cultoribus orbem.

90. *Trembled, &c.*] In old time, when the people stood in awe of great and good men.

—*Fabii, &c.*] These names stand here

The back of a dry swine, hanging on a wide rack,
It was the custom formerly to keep for festal days,
And to set bacon, a birth-day feast, before relations,
Fresh meat acceding, if the sacrifice afforded any.
Some one of the kindred, with the title of thrice consul, and
Who the commands of camps, and the honour of dictator
Had discharged, went to these feasts sooner than usual,
Bringing back his erect spade from a subdued mountain.
But when they trembled at the Fabii, and severe Cato,
And the Scauri, and Fabricii, and the severe manners
Of a rigid censor, even his colleague feared;
Nobody esteemed it to be reckon'd among his cares, and serious concerns,
What sort of tortoise might swim in the waves of the sea,
About to make a famous and noble couch for the Trojugenæ:
But with a naked side, and on small beds, a brazen front
Shewed the vile head of an ass wearing a garland,

not only as personally referring to the great men mentioned, but referring also to all the grave and virtuous magistrates of old times, who, like them, reproved and censured vice.

Fabius was the name of a noble family in Rome, many of which had borne great offices with the highest credit. They are often mentioned by our poet.

—*Severe Cato.*] Cato, called Censorius, is here meant, who was so called for his gravity and strictness in his censorship.

91. *The Scauri.*] See sat. ii. l. 35, note.

—*Fabricii.*] The name of a family, of which was C. Fabricius Luscinus, a famous consul, who conquered Pyrrhus king of Epirus. One of this name was also censor. See sat. ix. 142.

92. *His colleague feared.*] Alluding to Fabius Maximus, who found fault with his colleague P. Decius, for being too remiss in his office of censor. See sat. ii. l. 121, note 2.

93. *Nobody, &c.*] No one thought it worth their care, or a matter of serious concern.

94. *What sort of tortoise, &c.*] Whether small or great. But in the days of the poet, when luxury was risen to a great height, people of fashion were very anxious to inlay their furniture, and particularly the couches which they lay upon at their entertainments, with the largest and finest pieces of tortoise-shell, to get at which, they spared no pains or expence. See sat. vi. l. 380, and note.

95. *Couch, &c.*] Fulcrum literally signifies a stay or prop; but, by synec. is used for the couch or bed itself, (see sat. vi. l. 22.) which was inlaid and adorned in the most expensive and splendid manner.

—*The Trojugenæ.*] The nobles whom the poet here, and elsewhere, satirically calls Trojugenæ, because they boasted their descent from the ancient Trojans, the first founders of the Roman empire after the siege of Troy. See sat. i. l. 100, note.

96. *Naked side.*] Their couches had plain and ordinary sides, or sides which had no backs rising from them, to lean upon for their ease.

—*Small beds.*] They were frugal even in the size of their couches.

—*A brazen front, &c.*] Having no other ornament than a plain piece of brass in front, with an ass's head, crowned with a garland, fixed, or, perhaps, carved upon it. This, from a superstition which prevailed in Tuscany, that it operated as a charm to protect their lands from damage, and made them fruitful, used ordinarily to be hung up in their fields and gardens.

Ad quod lascivi ludebant ruris alumni.
Tales ergo cibi, qualis domus atque supellex.
Tunc rudis, et Graias mirari nescius artes,
Urbibus eversis, prædarum in parte reperta,
Magnorum artificum frangebat pocula miles,
Ut phaleris gauderet equus, cælataque cassis
Romuleæ simulacra feræ mansuescere jussæ
Imperii fato, et geminos sub rupe Quirinos,
Ac nudam effigiem clypeo fulgentis et hasta,
Pendentisque Dei, perituro ostenderet hosti.
Argenti quod erat, solis fulgebat in armis.
Ponebant igitur Tusco farrata catino
Omnia tunc; quibus invideas, si lividulus sis.
Templorum quoque majestas præsentior, et vox
Nocte fere media, mediamque audita per urbem,
Littore ab oceani Gallis venientibus, et Dîs

98. *Which.*] The ass's head, when hung out in the fields, &c.

—*Boys of the country, &c.*] Was laughed at by the rustic children, who made sport at his awkward appearance. It may be doubted, whether the ornament of the ass's head crowned with a garland, perhaps of vine leaves, and put, or carved it may be, on the ancient festal couches, had not some reference to Bacchus and his foster-father Silenus, the former of which was the supposed inventor of wine, and represented with a thyrsus, and garlands of vine leaves; the other, as a drunken old man, riding upon an ass.

99. *Such was their food, &c.*] *i. e.* They were all of a piece, as we say.

100. *Then rude.*] The soldier in those days was rough and hardy, and unskilled in the refinements of luxury.

—*Unknowing, &c.*] The Romans copied their luxury from the Greeks, the imitation of whom was, among them, as fashionable as of the French among us. See sat. iii. l. 60, 1. where the poet speaks of this with the highest indignation.

101. *Cities being overturned.*] When besieged towns were taken, and plundered.

—*A found part, &c.*] *i. e.* In some part of a heap of spoils which the soldier met with in his plundering the place.

102. *Brake the cups, &c.*] When the rude and unpolished soldier possessed himself of vessels, curiously embossed or engraved by the hands of some of the chief Grecian artists, so far from prizing them, he brake them to pieces, in order to adorn his horse, as with pompous trappings.

103. *Embossed helmet.*] The soldier having found some fine large pieces of plate, with the designs under mentioned wrought upon it, brake out the figures, and fastened them to his helmet, that he might exhibit them to the eyes of a vanquished enemy, whom he was going to put to the sword, as ensigns of triumph.

104. *Likenesses, &c.*] Of the wolf which suckled Romulus and Remus—of Romulus and Remus, and of the god Mars.

—*Commanded to grow tame.*] So as not only not to hurt the two children, but to nourish them with her milk.

105. *Fate of the empire.*] That destiny, which had appointed Romulus to be the founder of the city and commonwealth of Rome, ordered also the means of his preservation when an infant, by ordaining that a savage beast should grow tame.

—*Under a rock.*] The figures of the two brothers were described as lying under a rock, and sucking the she-wolf.

—*Twin Quirini, &c.*] Romulus and Remus are here understood, though the name of Quirinus was given to Romulus only, after his consecration. The Roman

At which the wanton boys of the country made a jest.
Therefore such was their food, as was their house, and the furniture;
Then rude, and unknowing to admire the Grecian arts,
Cities being overturned, in a found part of the spoils,
The soldier brake the cups of great artificers,
That his horse might rejoice in trappings, and that the embossed helmet
Likenesses of the Romulean wild-beasts, commanded to grow tame
By the fate of the empire, and under a rock the twin Quirini,
And a naked image of the god (shining with shield and
Spear, and impending) might shew to the foe about to perish.
What was of silver, shone in arms alone.
Therefore, they then put all their food of corn in a Tuscan
Dish; which you would envy, were you a little envious.
The majesty of the temples was also more present, and a voice
Almost in the midst of the night, and heard thro' the midst of the city,
The Gauls coming from the shore of the ocean, and the gods,

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people were also called Quirites. See sat. iii. l. 60, note.

106. *A naked image, &c.*] The image of Mars, the father and founder of the Roman name.

107. *Impending.*] Pendentias—hanging or hovering over the children as their protector, with his glittering shield and sword.

—*Might shew, &c.*] *q. d.* That the embossed helmet might exhibit to the foe about to die, the likenesses, &c.

108. *What was of silver, &c.*] All the silver gotten in war was only made use of to adorn their military accoutrements.

109. *Food of corn.*] Farrata signifies all sorts of food made of corn, and here stands for the coarse and homely food of the ancient Romans, before luxury got in among them.

109, 10. *Tuscan dish.*] *i. e.* Earthen ware, which was made at Aretum, a city of Tuscany; vessels made of it were called, therefore, vasa Aretina.

Aretina nimis ne spernas vasa monemus,
Lautus erat Tuscis Porsena fictilibus.
MART. lib. xiv. ep. 98.

110. *Would envy, &c.*] Though the luxury of our present times has taught us to despise such things, yet if we had lived then, we should have been ready to envy their plain but wholesome fare, and the happiness which our ancestors derived from their plain, frugal, and homely way of living.

—*A little envious.*] Lividulus. *q. d.* If you had had a spark of envy in your disposition, it would have been excited.

111. *The majesty, &c.*] *i. e.* The majesty of the gods in the temples. Metonym.

—*More present.*] More propitious, more ready to help.

—*A voice, &c.*] Alluding to the history of M. Cæditius, a plebeian, who acquainted the tribunes, that, as he was going along by the temple of Vesta, at midnight, he heard a voice, louder than human, say, "the Gauls are coming," and commanded him to tell the magistrates of this, that they might be warned of the danger.

113. *Shore of the ocean.*] *i. e.* From the sea-shore, after having made a descent upon Italy, under Brennus, who was the commander of the Galli Senones, they routed the Romans at the river Allia, marched to Rome, and took it: but they were afterwards defeated, and driven out of Italy by Camillus, who was called from exile, and made dictator.

Officium vatis peragentibus, his monuit nos.
Hanc rebus Latiis curam præstare solebat
Fictilis, et nullo violatus Jupiter auro.
Illa domi natas, nostraque ex arbore mensas
Tempora viderunt: hos lignum stabat in usus,
Annosam si forte nucem dejecerat Eurus.
At nunc divitibus cœnandi nulla voluptas,
Nil rhombus, nil dama sapit: putere videntur
Unguenta, atque rosæ; latos nisi sustinet orbes
Grande ebur, et magno sublimis pardus hiatu,
Dentibus ex illis, quos mittit porta Syenes,
Et Mauri celeres, et Mauro obscurior Indus,
Et quos deposuit Nabathæo bellua saltu,
Jam nimios, capitique graves: hinc surgit orexis,
Hinc stomacho vites: nam pes argenteus illis,
Annulus in digito quod ferreus. Ergo superbum
Convivam caveo, qui me sibi comparat, et res
Despicit exiguas; adeo nulla uncia nobis

114. *Office of a prophet.*] By thus warning the Romans of their approaching danger. This was particularly the business of augurs, soothsayers, &c.

—*By these.*] *q. d.* The voice gave warning of the enemy's approach, by these means (his) *i. e.* by the gods, who acted prophetically towards us.

115, 16. *Latian affairs.*] The affairs of Italy, anciently called Latium.

116. *Fictile.*] Fictilis—earthen ware. In those days of plainness and simplicity, when the images of Jupiter, and of the other gods, were made of potters' clay.

—*Polluted by no gold.*] *i. e.* Before he had fine statues made out of the gold which had been taken by rapine and plunder. Comp. sat. iii. l. 20.

117. *These times.*] Of ancient simplicity.

—*Home-born tables, &c.*] Our ancestors did not send into foreign countries for materials to make tables, as it is now the fashion to do: they were content with the wood of their own trees.

118. *Stood, &c.*] Was received and applied to make such household furniture as was wanted.

119. *Nut-tree.*] All fruits that have an hard shell are called nuces, such as almonds, walnuts, and the like. So the nucem, here, may signify any tree bearing such fruits; probably a walnut-tree is meant.

121. *Venison.*] Dama signifies a fallow deer, either buck or doe: here it denotes the flesh which we call venison.

—*The ointments.*] Of perfume, with which they anointed their hair at their convivial meetings. See Hor. lib. iii. ode xxix. l. 3, 4, 5.

122. *Roses.*] They made garlands and wreaths of roses and other flowers, which the guests wore on these occasions. See Hor. ubi supr. and see ode the last, lib. i.

123. *Ivory sustains, &c.*] Unless their tables, which were of a round form, (orbes) were set on huge pedestals of ivory. The circumference meant by orbes, is here put for the tables themselves. Synec.

—*A lofty leopard, &c.*] The figure of a great leopard carved in ivory, put by way of pedestal to support the table.

—*A great gape.*] His jaws represented as stretched wide open.

124. *Those teeth.*] Elephants' teeth.

—*The gate of Syene.*] Porta is here put, as denoting Syene to be the door, or gate, as it were, through which, from the island, the passage lay into Egypt, and thence to Rome. Syene was the metropolis of an island of that name; and this island was called Insula Elephantina,

Performing the office of a prophet, warned us by these.
This care Jupiter was wont to afford the Latian
Affairs, fictile, and polluted by no gold.
Those times home-born tables, and out of our own tree, those
Times saw: the wood stood for these uses,
If haply the east-wind had thrown down an old nut-tree.
But now there is no pleasure of supping, to the rich
The turbot, the venison is tasteless, the ointments
Seem to stink, and the roses; unless the wide orbs large
Ivory sustains, and a lofty leopard, with a great gape,
Out of those teeth, which the gate of Syene sends,
And the swift Moors, and the Indian darker than the Moors,
And which a beast has deposited in a Nabathæan forest,
Now too much and too heavy for his head: hence arises appetite,
Hence strength to the stomach: for a silver foot to them,
Is what an iron ring would be upon the finger. Therefore the proud
Guest I am aware of, who compares me to himself, and despises
My little affairs; insomuch that I have not an ounce of ivory,

from the number of its elephants. It belonged to Egypt, and bordered on Ethiopia. He uses the word porta here, as Horace uses janua, when speaking of the city of Cumæ, as to be passed in the way to Baiæ. Sat. iii. 4.

Janua Baiarum est.

125. *Swift Moors.*] The poet is describing the places from whence the elephants came. Many came from Mauritania, the inhabitants whereof were called Mauri, who were remarkable for their swiftness and activity.

—*The Indian.*] The largest elephants came from India.

—*Darker, &c.*] Of a blacker colour or complexion.

126. *A beast has deposited, &c.*] Bellua signifies any great beast; here, elephant. These animals shed their teeth, which are often found.

—*Nabathæan forest.*] Some forest of Arabia, which was called Nabathæa, from Nebith, the first-born of Ismael, the supposed father of the Arabs.

127. *Too much and too heavy, &c.*] The teeth of elephants grow to an enormous size and weight so as to be burthensome to the animal when grown old, till they drop out through age.

—*Hence arises appetite, &c.*] Orexis, from Gr. ορεγω, appeto, cupio. The sight of this fine ivory is a sort of whet to their appetite, (comp. l. 121, 2.) gives vigour to the stomach.

128. *A silver foot, &c.*] A table set upon a foot made of silver they would scorn, as much as to wear a ring made of iron, instead of gold, upon their finger. The Romans were very anxious to appear with fine rings, and were so luxurious as to have different sorts for summer and winter. See sat. i. 28, 29. sat vii. 140, 1.

129, 30. *Proud guest, &c.*] Who can't sit down to a plain meal upon a plain table, but expects dainties set upon ivory.

130. *Who compares, &c.*] Who measures my fortune and expences by his own, and expects me to entertain him as he entertains others.

131. *Little affairs.*] My plain and frugal manner of living, according to the smallness of my fortune.

—*Insomuch that, &c.*] I am so much (adeo), so totally without a single ounce of ivory, that even the squares of my chess-board are without it, nor is one of the chess-men made of it.

Est eboris, nec tessellæ, nec calculus ex hac
Materia; quin ipsa manubria cultellorum
Ossea: non tamen his ulla unquam opsonia fiunt
Rancidula; aut ideo pejor gallina secatur,
Sed nec structor erit, cui cedere debeat omnis
Pergula, discipulus Trypheri doctoris, apud quem
Sumine cum magno lepus, atque aper, atque pygargus,
Et Scythicæ volucres, et Phœnicopterus ingens,
Et Gætulus orix, hebeti lautissima ferro
Cæditur, et tota sonat ulmea cœna Suburra.
Nec frustum capreæ subducere, nec latus Afræ
Novit avis noster tirunculus, ac rudis omni
Tempore, et exiguæ frustis imbutus ofellæ.
Plebeios calices, et paucis assibus emptos
Porriget incultus puer, atque a frigore tutus;
Non Phryx, aut Lycius, non a mangone petitus
Quisquam erit, et magno: eum poscis, posce Latine.
Idem habitus cunctis, tonsi, rectique capilli,

Tessella is a small square stone, or piece of wood, with which they make chequer-work in tables, or boards. Here, probably, tessellæ means the chequers of a chess-board.

Calculus signifies a little pebble, or gravel-stone, with which they marked; hence calculi, chess-men, table-men. AINSW.

The game of chess is much more ancient than the days of Juvenal; it is a common opinion that it was invented by Palamede at the siege of Troy. See CHAMBERS, art. Chess.

134. *Yet by these, &c.*] Though the handles of my knives are made of bone, yet my victuals suffer no damage, but taste as well, and are carved as well, as if my knife-handles were made of ivory.

136. *A carver.*] It was, among other instances of luxury, a fashion to have an artist, who had been taught to carve dexterously, at their entertainments: he, as well as the sewer who set on the dishes, was called structor, from struo, to prepare, or make ready.

—*School.*] Pergula here signifies a place where the professors of any art, or science, taught their scholars publicly. I know not that we have an English word which exactly expresses it: in this sense of it, school, or academy, may come the nearest.

137. *Doctor Trypherus.*] He was eminent for his skill in carving, which he taught in a public school; hence Juvenal ludicrously calls him doctor.

138. *A large sumen.*] The udder of a sow, with the paps and part of the belly, cut from her the day after she has farrowed. See l. 81, note.

—*Pygarg.*] A sort of deer; perhaps a roe-buck.

139. *Scythian birds.*] It is thought that pheasants are meant here; but the description is too vague to be certain what birds are precisely meant.

—*Phœnicopter.*] So called from Gr. φοινικεος, crimson, and πτερον, a wing; bird, having its wings of a crimson colour. The tongue of this bird was a great dainty among the Romans. Phœnicopterus.

Dat mihi penna rubens nomen: sed lingua gulosis
Nostra sapit.
MART. epigr. lxxi. lib. xiii.

140. *Gætulian goat.*] Orix, a sort of wild goat, from Gætulia, a country of Africa.

—*Blunt iron.*] Some large knife, or some chopping instrument of iron, worn blunt with constant use.

141. *Made of elm, &c.*] Trypherus had all kind of provision for a feast made in wood, as the best material for the conveniency of teaching; the hacking and

Nor are my squares, nor a chess-man of this
Material: nay the very handles of my knives
Are of bone: yet by these no victuals ever become
Rank; or is, therefore, a hen cut the worse.
Nor shall there be a carver, to whom every school ought
To yield, a disciple of doctor Trypherus, at whose house
An hare with a large sumen, and a boar, and a pygarg,
And Scythian birds, and a huge Phœnicopter,
And a Gætulian goat, most delicious things, with a blunt iron
Are cut, and the feast made of elm sounds thro' all the
    Suburra.
Neither to take off a piece of a roe, nor the side of an African
Bird, does my little novice know, and always rude,
And accustomed to the broken pieces of a little steak.
Plebeian cups, and bought for a few pence,
The homely boy, and safe from cold, shall reach forth.
There shall not be Phrygian or Lycian, nor any bought from
A slave-merchant, and costly: when you ask, ask in Latin.
The same habit is to all, the hair cropp'd and straight,

hewing of which, among the scholars, must have made no small noise.

——*Thro' all the Suburra.*] A very public street in Rome, often mentioned before. The idea of carving being erected into a science, and taught by a public professor, but exercising his pupils on wooden subjects, is truly ludicrous. See sat. v. 121, note.

142. *To take off, &c.*] To carve according to art.

142, 3. *The side of an African bird.*] The wing of a turkey. This bird came from Numidia, a country of Africa, hence called gallus Numidicus. To take off the wing (as we call the pinion, and part of the breast) of a roasted bird, without leaving some part behind, is reckoned to require some skill in carving.

143. *My little novice.*] Tirunculus (dim. from tyro) signifies a young soldier, scholar, or a young beginner, in any science. Here it describes Juvenal's boy as lately come out of the country, and beginning to learn his business.

—*Always rude.*] Untaught from his cradle to this hour.

144. *Accustomed.*] Used only perhaps to cut a piece off a collop, or steak, of some plain meat.

145. *Plebeian cups.*] Such as the common people use.

146. *Homely boy, &c.*] Incultus here, perhaps, rather means meanly dressed, not trimmed up, not spruce; and yet so clad as to keep him warm, to secure him from the cold—A frigore tutus.

—*Reach forth.*] Porriget here describes the act of the servant, when he brings what is called for, and reaches or holds it forth to the guest, that he may take it. See sat. i. 70; and sat. v. l. 67.

147. *Phrygian—Lycian, &c.*] The nobility of Rome purchased elegant and handsome slaves, which were brought from Phrygia and Lycia, countries of Asia, by merchants who made it their business to traffic in slaves, and who, by using all arts to set them off to the best advantage, sold them at an extravagant price. These dealers were called mangones, beeause they painted the slaves, to make them look the better, and sell the dearer; from Gr. *μαγγανον*, a deceit by some contrivance, such as witchcraft. See AINSW. Or disguising a thing to make it look better than it is.

148. *Ask in Latin.*] For my poor boy understands no other language; therefore, when you ask, or call, for what you want, do it in Latin, or he won't understand you.

149. *The same habit, &c.*] All my servants are dressed and appear alike.

Atque hodie tantum propter convivia pexi.
Pastoris duri est hic filius, ille bubulci;
Suspirat longo non visam tempore matrem,
Et casulam, et notos tristis desiderat hœdos:
Ingenui vultus puer, ingenuique pudoris,
Quales esse decet, quos ardens purpura vestit.
Nec pugillares defert in balnea raucus
Testiculos, nec vellendas jam præbuit alas;
Crassa nec opposito pavidus tegit inguina gutto.
Hic tibi vina dabit diffusa in montibus illis,
A quibus ipse venit, quorum sub vertice lusit:
Namque una atque eadem est vini patria, atque ministri.
Forsitan expectes, ut Gaditana canoro
Incipiat prurire choro, plausuque probatæ
Ad terram tremulo descendant clune puellæ.
Spectant hoc nuptæ, juxta recubante marito,
Quod pudeat narrasse aliquem præsentibus ipsis;
Irritamentum Veneris languentis, et acres
Divitis urticæ: major tamen ista voluptas
Alterius sexus: magis illa incenditur, et mox
Auribus atque oculis concepta urina movetur.
Non capit has nugas humilis domus: audiat ille
Testarum crepitus cum verbis, nudum olido stans

149. *Cropp'd and straight.*] Not long and curled, like the fashionable waiters at table.

150. *Comb'd only, &c.*] On this occasion, indeed, their hair is combed out, with a little more care than usual, that they may appear neat and decent. So HOR. sat. viii. lib. ii. l. 69, 70.

——*Ut omnes*
Præcincti recte pueri, comptique ministrent.

153. *Little cottage.*] Where he was born and brought up. Comp. sat. ix. l. 60, 1.

—*Known kids.*] Which he used to tend and play with.

154. *Ingenuous countenance, &c.*] An honest countenance, and a genuine unaffected modesty.

155. *Such as it becomes, &c.*] *q. d.* It would be well if the same could be said of our young nobility.

—*Glowing purple.*] Alluding to the white robe, faced and trimmed with purple, which was worn by the young nobility till seventeen years of age. This was called prætexta, and those who wore it prætextati. It was worn also by magistrates, and other noble persons, as a mark or badge of honour. See sat. i. l. 78, note; and sat. ii. l. 170, note; and sat. x. 99.

156. *Nor, hoarse.*] Alluding to the change of the voice in boys at the age of puberty.

157. *In the baths.*] Where youths exposed their naked persons, for purposes too horrid to explain.

159. *Give you wine.*] This modest boy of mine shall wait upon you at supper, and serve you.

With wine from his own country brought; and made
From the same vines, beneath whose fruitful shade
He and his wanton kids have often play'd. CONGREVE.

162. *A Gaditanian.*] A Spanish girl from Gades, now Cadiz. Sat. x. 1, note.

162, 3. *Tuneful company.*] An usual part of the entertainment, when great men feasted, was to have wanton women

And to-day comb'd only an account of our feast.
One is the son of an hardy shepherd, the other of an herdsman;
He sighs after his mother, not seen for a long time,
And sad, longs for the little cottage, and the known kids.
A lad of an ingenuous countenance, and of ingenuous modesty,
Such as it becomes those to be, whom glowing purple clothes.
Nor, hoarse, does he expose himself,
With indecency, when naked in the baths,
Nor, fearful, practise means to hide his nakedness.
He shall give you wine made in those mountains
From whence himself comes, under the top of which he played:
For the country of my wine, and of my servant, are one and the same.
Perhaps you may expect, that a Gaditanian, with a tuneful
Company, may begin to wanton, and girls approved with applause
Lower themselves to the ground in a lascivious manner.
Married women behold this, their husbands lying by,
Which it may shame any one to have related, they being present;
A provocative of languishing desire, and sharp incentives
Of a rich man: yet that is a greater pleasure
Of the other sex, it is most affected by it, and soon
The eyes and ears are contaminated to a great degree.
An humble house does not contain these follies: let him hear
The noise of shells, with words, from which a naked slave

dance and sing in a lascivious manner. This custom was probably—

163. *Approved.*] *i. e.* Encouraged by the applause of the company.

164. *Lower, &c.*] By degrees, and at last seat themselves on the ground.

165. *Their husbands lying by.*] The husband and wife are here supposed to be both invited to the entertainment, and both, from the couches on which they lay at meals, beholding these indecencies, which were so great as not even to be related, without shame, (præsentibus ipsis) in their presence.

Which brides do by their husband's side behold,
Tho' shameful before them to be but told. HOLYDAY.

167. *A provocative, &c.*] To stir up the enfeebled passions.

—*Sharp incentives.*] See urtica, used in a similar sense, sat. ii. 128.

168. *A rich man.*] Who can afford the expence of such scenes as these, and is profligate enough to use them as incentives to his palled and depraved appetites.

169. *The other sex.*] Women are most delighted with such scenes as these. Neither here, any more than throughout the sixth Satire, does Juvenal conceal or spare the faults of the ladies of his time.

170. *The eyes and ears.*] The former, by beholding the lewd gestures; the latter, by hearing the obscene songs of the dancing women.

171. *An humble house, &c.*] A small estate is not capable of throwing away expence on such follies.

—*Let him.*] *i. e.* The rich and luxurious; so, ille fruatur, l. 173.

172. *The noise of shells.*] These were, probably, shells jingled together in their hands as they danced, like the Spanish castanets.

—*With words.*] With obscene songs accompanying.

—*From which, &c.*] *i. e.* Which a common prostitute, standing naked in a brothel, would be ashamed to utter.

Fornice mancipium quibus abstinet: ille fruatur
Vocibus obscœnis, omnique libidinis arte,
Qui Lacedæmonium pytismate lubricat orbem;
Namque ibi fortunæ veniam damus. Alea turpis,
Turpe et adulterium mediocribus: hæc tamen illi
Omnia cum faciant, hilares nitidique vocantur.
Nostra dabunt alios hodie convivia ludos:
Conditor Iliados cantabitur, atque Maronis
Altisoni dubiam facientia carmina palmam:
Quid refert, tales versus qua voce legantur?
Sed nunc dilatis averte negotia curis,
Et gratam requiem dona tibi, quando licebit
Per totam cessare diem: non fœnoris ulla
Mentio; nec, prima si luce egressa reverti
Nocte solet, tacito bilem tibi contrahat uxor,
Humida suspectis referens multitia rugis,
Vexatasque comas, et vultum, auremque calentem.
Protinus ante meum, quicquid dolet, exue limen:

The common harlots in the brothels were slaves, purchased for that purpose by the leno, or pander; they were his property, and therefore Juvenal calls one of these mancipium, which signifies a thing or person bought and made over.

175. *Who lubricates, &c.*] Pytisma (from Gr. πτυω, spuo, to spit) signifies a spirting out of wine betwixt the teeth when we taste it, or a throwing out of the bottom of the cup on the floor. AINSW.

—*The Lacedæmonian orb.*] The Romans were very fond of fine pavements, or floors, made of marble, and inlaid with various kinds of it; among the rest, some came from Sparta, in small round forms, which were inserted in their proper places by way of ornament. When they had an entertainment, it was given in a room thus ornamented with a fine inlaid marble floor, on which the master of the house, and the guests, when they met at a feast, scrupled not to spirt their wine, or throw out, as the custom was, the bottom of the cup.

This, among the numerous readings and comments which learned men have given of this much controverted line, seems to be the best interpretation, because it nearly coincides with a passage in Horace to the same purpose:

Absumet hæres cæcuba dignior
Servata centum clavibus; et mero
Tinget pavimentum superbum
Pontificum potiore cœnis.
Lib. ii. od. xiv. l. 25, &c.

Then shall the worthier heir discharge,
And set th' imprison'd casks at large,
And dye the floor with wine:
So rich and precious not the feasts
Of pontiffs cheer their ravish'd guests,
With liquor more divine. FRANCIS.

The various reading of this line 175, as well as the various senses given, may be seen by consulting the various commentators in the Leyden quarto edit. 1695. See also HOR. Delph. on the above ode.

The poet's meaning is, that such scenes of obscenity, and such arts of lewdness, are only fit to be enjoyed by professed sensualists.

176. *There we give, &c.*] In the case of a rich libertine, we make all due allowance for his large fortune, and don't blame his excesses, as we do those of people in a lower class of life.

—*The die is base, &c.*] Gaming is reckoned very scandalous, adultery vile and abominable, in plebeians.

177. *When they do, &c.*] When people of quality and of large fortunes practise these things, they are looked upon as

Standing in a stinking brothel abstains; let him enjoy
Obscene expressions, and all the art of lewdness, 174
Who lubricates the Lacedæmonian orb with spirting wine,
For there we give allowance to fortune. The die is base,
Adultery is base in middling people: yet when they do
All these things, they are called joyous and polite.
Our feast to-day will give us other sports:
The author of the Iliad shall be repeated, and of lofty Maro
The verses making a doubtful palm. 181
What does it signify with what voice such verses may be read?
But now leave off business, your cares deferr'd,
And give yourself grateful rest, since you may
Be idle throughout the whole day: of interest-money 185
No mention; nor, if gone forth at day-break, she is wont
To be returned at night, let your wife provoke you, silent,
  to anger,
Bringing back her fine garments with suspected wrinkles,
Her hair disorder'd and her countenance and ears glowing.
Immediately put off before my threshold whatever grieves:

instances of cheerfulness and elegance; in short, as gentlemanlike qualifications.

179. *Other sports.*] Amusements of a different kind than those above mentioned.

180. *Author of the Iliad, &c.*] Homer—parts of his Iliad shall be repeated. Canto may perhaps imply, that the Romans read, or repeated verses, in a sort of chant or singing. See sat. vii. 153, note.

—*Lofty Maro.*] Virgil. He derived the surname of Maro from his father; he was the most sublime of all the Latin poets.

181. *A doubtful palm.*] The palm, or chaplet, made of palm-twigs and leaves, was a token of victory.

Juvenal means to say, that it was doubtful which of the two excelled, Homer or Virgil. See sat. vi. 435, 6.

182. *With what voice, &c.*] With what tone of voice—*i. e.* so intrinsically valuable and excellent are the verses of these authors, that they can't lose their value, though read or repeated by ever so indifferent a toned voice. This line also seems to imply that verses were usually chanted or sung.

So Mr. Congreve:

It matters not with what ill tone they're sung,
Verse so sublimely good, no voice can wrong.

183. *Leave off business.*] Lay it quite aside; think not of it.

—*Cares deferr'd.*] All cares put off for the present.

185. *Idle, &c.*] Having nothing else to do, but to enjoy yourself all the day long at my house.

—*Interest-money.*] No talk of money matters.

186. *Nor, if, &c.*] Though, like many other husbands, you suffer from the irregularities of your wife.

187. *Provoke you, &c.*] Don't let the thoughts of this vex you, or let her make you angry, or tempt you to say a single word upon the subject, though, as the two next lines import, you should have found the most evident and undeniable circumstances of her guilt. Contrahat bilem tibi—lit. contract, or draw together, choler to you.

188. *Fine garments.*] Multitia, or multicia—garments wrought so fine that the body might be seen through them. See sat. ii. l. 56.

190. *Put off, &c.*] Exue; a metaphorical expression, taken from putting off clothes, &c. Divest yourself of all uneasiness at entering my doors.

Pone domum, et servos, et quicquid frangitur illis,
Aut perit: INGRATOS ANTE OMNIA PONE SODALES.
Interea Megalesiacæ spectacula mappæ
Idæum solenne colunt, similisque triumpho
Perda caballorum Prætor sedet: ac (mihi pace
Immensæ nimiæque licet si dicere plebis)
Totam hodie Romam Circus capit; et fragor aurem
Percutit, eventum viridis quo colligo panni.
Nam si deficeret, mœstam attonitamque videres
Hanc urbem, veluti Cannarum in pulvere victis
Consulibus. Spectent juvenes, quos clamor, et audax
Sponsio, quos cultæ decet assedisse puellæ:
Nostra bibat vernum contracta cuticula solem,
Effugiatque togam: jam nunc in balnea salva
Fronte licet vadas, quanquam solida hora supersit

191. *Lay aside, &c.*] Pono also signifies to put off as clothes. He desires his friend to lay aside, or put off, all his domestic uneasiness, arising from the mischief or misconduct of servants.

192. *Ungrateful friends.*] Which are the bitterest trials of all.

193. *Meantime.*] This invitation of the poet to his friend was on a holiday, or day of the publc games beginning.

—*Spectacles.*] The shows or games.

—*Megalesian towel.*] At the Circensian and Megalesian games, they hung out a towel (mappa) to shew that the sports were going to begin. Nero introduced this custom; for hearing, as he sat at dinner, how impatiently the people expected his coming, he threw out at the window the towel with which he wiped his hands, to give the people notice that he had dined, and would soon be at the circus. Ever since this, the beginning of these games was announced by hanging out a towel.

The Megalesian games were in honour of Cybele, the mother of the gods. She was called μεγαλη Μητηρ, magna Mater, and from thence these games Megalesia, or ludi Megalenses; they began on the fourth of April, and lasted six days.

194. *Idæan solemnity.*] Cybele was called Idæa, from Ida, a mountain of Phrygia, where she was worshipped; and hence her festival was called Idæum solenne.

195. *The prætor, a destroyer, &c.*] He was an officer not unlike our mayor or sheriff. Sat. i. 101, note.—He was to oversee these sports, and sat in great state, while they were acting, to the destruction of many horses, which were spoiled on the occasion. See sat. x. l. 36—40.

Many are for reading prædo, and suppose it to denote the prætor's acting sometimes unjustly, and determining the prizes wrongfully, taking them from the winning horses, and giving them to the losers, by which he might be said to rob the winners of their due.

Others think the word prædo is used as a jest upon the prætor's fine trappings and gaudy dress on the occasion, as if he had robbed the horses of their finery to put upon himself.

There are other conceits upon this subject, but perda seems to give the most natural sense of the passage. I am, therefore, with Salmasius and others, for adopting it.

—*If with the peace, &c.*] If with their good leave I may take the liberty of saying so much without offence.—The poet here lashes the Roman people for their great eagerness to crowd after these shows, as if they thought nothing else worthy their attention. Sat. x. l. 80, 1.

197. *The circus.*] Where those games were celebrated.

—*A noise strikes, &c.*] I hear a great shout, as of victory, which makes me

Lay aside home, and servants, and whatever is broken by them,
Or is lost: BEFORE ALL, PUT AWAY UNGRATEFUL FRIENDS.
Meantime, the spectacles of the Megalesian towel
Grace the Idæan solemnity, and, like as in triumph,
The prætor, a destroyer of horses, sits: and (if with the peace
Of such an immense and superabundant crowd I might say it)
This day the circus contains all Rome, and a noise strikes
My ear, from whence I gather the event of the green cloth.
For if it should fail, sad and amazed would you see
This city, as when the consuls were conquered in the dust
Of Cannæ. Let youths behold, whom clamour, and a bold
Wager becomes, and to sit by a neat girl.
Let our contracted skin drink the vernal sun,
And avoid the gown: even now to the baths, with a safe
Countenance you may go, tho' a whole hour should remain

suppose that the race is determined on the behalf of some favourite competitor.

198. *The green cloth.*] The four parties, which ran chariot races in the circus, were divided in several liveries, *viz.* green, russet, blue, and white. One of these factions was always favoured by the court, and, at this time, more probably, the green; which makes Juvenal fancy that he hears the shouts for joy, that their party had won the race.

199. *Should fail.*] If the green cloth should fail of the prize, or if the festival, which occasioned the celebration of these games, should be laid aside, and these shows fail, or cease.

200. *This city.*] The people of Rome would be ready to break their hearts—reflecting on their immoderate fondness for these shows.

—*The consuls.*] Paulus Æmilius and Terentius Varro.

201. *Cannæ.*] A small town, near which Hannibal obtained a great victory over the Romans. See sat. x. l. 164, note.

—*Let youths behold.*] *i. e.* Be spectators of these shows.

—*Whom clamour, &c.*] Who may, without any indecency, make as much noise as they please in clapping and hallooing, and lay what bets they please on the side they take.

202. *By a neat girl, &c.*] By this we see that men and women sat promiscuously together on these occasions. See sat. iii. l. 65, and note.

203. *Contracted skin.*] Once smooth, but now through age contracted into wrinkles.

—*Drink the vernal sun.*] Let us avoid these crowds, and bask in the reviving rays of the sun, which now is bringing on the delightful spring. This was in the beginning of April. See above, note on l. 193, ad fin.

204. *Avoid the gown.*] The gown was the common habit of the Romans, insomuch that VIRG. Æn. i. 286, calls them gentem togatam. The poet, by togam, here means the people that wore it, by metonym. *i. e.* The Romans now crowding to the games—let us keep out of their way, that we may enjoy ourselves in quiet.

204, 5. *Safe countenance, &c.*] Without fear of being put out of countenance. The Romans used to follow their business till noon, that is, the sixth hour, our twelve o'clock; and then to the ninth hour, our three o'clock in the afternoon, they exercised and bathed themselves, and then went to their meals: but to do these sooner than the appointed hours was allowed only on festival days, or to persons aged and infirm; otherwise, to be seen going to the baths before the usual appointed

Ad sextam. Facere hoc non possis quinque diebus
Continuis: quia sunt talis quoque tædia vitæ
Magna. VOLUPTATES COMMENDAT RARIOR USUS.

hour was reckoned scandalous. See sat. i. l. 49, and note.

206. *You could not, &c.*] *i. e.* Frequent feasts, and indulge in idleness; however these may be occasionally pleasant, a continuance of them for a week together would grow irksome.

207. *Such a life.*] Of ease and voluptuousness.

208. *Rarer use, &c.*] The poet concludes with a general sentiment, very applicable to all pleasures of sense, which, by continual use, pall and grow tiresome:

To the sixth. You could not do this for five days
Successively: for the fatigues of such a life also
Are great: RARER USE COMMENDS PLEASURES.

For frequent use would the delight exclude,
Pleasure's a toil when constantly pursued. CONGREVE.

Shakespeare, 2d part of Hen. IV. act i. scene 2. has finely expressed the like sentiment:

If all the year were playing holidays,
To sport would be as tedious as to work;
But when they seldom come, they wish'd-for come.

SATIRA XII.

ARGUMENT.

The Poet having invited Corvinus to assist at a sacrifice, which he intended to offer up by way of thanksgiving for the safety of his friend Catullus from the danger of the seas, professes his disinterestedness on the occasion, and, from thence, takes

NATALI, Corvine, die mihi dulcior hæc lux,
Qua festus promissa Deis animalia cespes
Expectat: niveam Reginæ cædimus agnam:
Par vellus dabitur pugnanti Gorgone Maura.
Sed procul extensum petulans quatit hostia funem,
Tarpeio servata Jovi, frontemque coruscat:
Quippe ferox, vitulus, templis maturus et aræ,
Spargendusque mero; quem jam pudet ubera matris
Ducere, qui vexat nascenti robora cornu.

Line 1. *This day.*] On which I am going to offer sacrifices, on account of my friend Catullus, the merchant's escape from the dangers of the sea.

— *Corvinus.*] Juvenal's friend, to whom this Satire is addressed.

—*Birth-day.*] Which was a day of great festivity among the Romans; they celebrated it yearly, offering thanksgiving-offerings to the gods, and made feasts, to which they invited their friends, who made them presents on the occasion. See sat. xi. 84, note. See HOR. ode xi. lib. iv. l. 1—20. VIRG. ecl. iii. l. 76.

2. *Festal turf.*] The altar of green turf, which our poet had built on the occasion, thus suiting his devotion to his circumstances. Comp. HOR. lib. iii. od. viii. l. 2—4.

—*The animals promised.*] *i. e.* To be offered in sacrifice to the gods.

3. *Queen.*] Juno, the queen of the gods. See Æn. i. l. 50. The fabled wife of Jupiter, the supreme deity of the Romans.

—*A snowy lamb.*] They offered white animals to the superior gods, black to the inferior. See HOR. lib. i. sat. viii. l. 27; and VIRGIL, Æn. iv. l. 61.

4. *Equal fleece.*] A like fleece, *i. e.* a white one; or fleece, here, may, by synec. be put for the whole animal offered; a like offering.

—*Minerva.*] Lit. the fighter with the Moorish gorgon. The gorgons were supposed to be three, who inhabited near mount Atlas, in Mauritania. Medusa is said to have been beloved by Neptune, who lay with her in the temple of Minerva, at which the goddess, being angry, changed the hair of Medusa into serpents, and so ordered it, that whoever beheld her should be turned into stone. She was killed by Perseus, the son of

SATIRE XII.

ARGUMENT.

an opportunity to lash the Hœridepetæ, or Legacy-hunters, who flattered and paid their court to rich men, in hopes of becoming their heirs.

THIS day, Corvinus, is sweeter to me than my birth-day,
In which the festal turf expects the animals promised
To the gods: we kill to the queen a snowy lamb:
An equal fleece shall be given to Minerva.
But the petulant victim shakes his long extended rope,
Kept for Tarpeian Jove, and brandishes his forehead:
For it is a stout calf, ripe for the temples and altar,
And to be sprinkled with wine; which is now ashamed to draw
Its mother's dugs, and teazes the oaks with its budding horn.

Jupiter and Danae, (with the help of Minerva,) as she lay asleep, who cut off her head: this was afterwards placed in the ægis, or shield, of Minerva.

Hyginus says, that Medusa was not slain by Perseus, but by Minerva. Britannic. in loc.

Sometimes the head of Medusa was supposed to be worn in the breast-plate of Minerva. See Æn. viii. l. 435—8.

5. *Petulant victim, &c.*] The wantonness and friskiness of the calf leading along in a rope is here very naturally described.

6. *Tarpeian Jove.*] On the mons Capitolinus, otherwise called the Tarpeian hill, from the vestal virgin Tarpeia, who betrayed it to the Sabines, Jupiter had a temple, whence his titles; Tarpeian and Capitoline.

7. *Ripe, &c.*] The beasts were reckoned of a proper age and size for sacrifice, when the tail reached the hough, or joint, in the hinder leg.

8. *Sprinkled, &c.*] They used to pour wine on the head of the sacrifices, between the horns. So VIRG. Æn. iv. l. 60, 1.

Ipsa tenens dextra pateram pulcherrima Dido,
Candentis vaccæ media inter cornua fundit.

Hence the Greek epigram on the vine and the goat.

Κ'ην με φαγῃς επι ῥιξαν δμως. ετι καρποφορησω
'Οσσον επισπεισαι σοι, Τραγε, θυομενω.
ANTHOL. ep. i.

" *Though thou eatest me down to the*
" *very root, yet I shall bear fruit*
" *Sufficient to pour on thee, O goat,*
" *when thou art sacrificed.*"

8. *Is now ashamed, &c.*] Hath left off sucking; is grown above it.

9. *Teazes, &c.*] It is usual for the young of all horned animals to butt

Si res ampla domi, similisque affectibus esset,
Pinguior Hispulla traheretur taurus, et ipsa
Mole piger, nec finitima nutritus in herba,
Læta sed ostendens Clitumni pascua sanguis
Iret, et a grandi cervix ferienda ministro,
Ob reditum trepidantis adhuc, horrendaque passi
Nuper, et incolumem sese mirantis amici.
Nam præter pelagi casus, et fulguris ictum
Evasi, densæ cœlum abscondere tenebræ
Nube una, subitusque antennas impulit ignis;
Cum se quisque illo percussum crederet, et mox
Attonitus nullum conferri posse putaret
Naufragium velis ardentibus. Omnia fiunt
Talia, tam graviter, si quando poëtica surgit
Tempestas. Genus ecce aliud discriminis: audi,
Et miserere iterum, quanquam sint cætera sortis
Ejusdem: pars dira quidem, sed cognita multis,
Et quam votiva testantur fana tabella
Plurima. Pictores quis nescit ab Iside pasci?
Accidit et nostro similis fortuna Catullo,

against trees, as if practising for future fight; sometimes we see them in sport engaging one another.

10. *If my fortune, &c.*] The poet, throughout the above account of his sacrifices, as well as of the altar on which they were to be offered, shews his prudence and frugality, as well as his friendship for his preserved friend Catullus. He professes to shew his affection, not as he would, but as his fortune could afford it. Instead, therefore, of a white bull to Jupiter, and white cows to Juno and Minerva, he offers a white ewe-lamb to Juno, the same to Minerva, and a calf to Jupiter.

11. *A bull.*] The usual sacrifice to Jupiter was a white bull.

—*Fatter than Hispulla.*] A fat, sensual lady, noted as infamous for keeping a player. Sat. vi. l. 74.

—*Drawn.*] Dragged, by ropes fixed to the horns, to the altar.

11, 12. *With its very bulk slow.*] So fat that he could hardly stir.

12. *In a neighbouring pasture.*] Not bred or fatted in the neighbourhood of Rome.

13. *His blood shewing, &c.*] By the colour and richness, as well as quantity of it.

—*Clitumnus.*] A river dividing Tuscany and Umbria, whose water, says Pliny, makes the cows, that drink of it, bring white calves: whence the Romans, as Virgil and Claudian observe, were plentifully furnished with white sacrifices for Jupiter Capitolinus. See Virg. Georg. lib. ii. 146—8.

14. *A great minister.*] Some interpret this, as referring to the quality of the person giving the blow, as if it were to be the chief pontiff, or sacrificer, and not one of his popæ, or inferior officers. Others think, that it refers to the size and strength of the person officiating, able to perform his office at one blow.

15. *Yet trembling friend, &c.*] This is a very natural circumstance, that a man, for some time after a narrow escape from an horrible danger, should shudder at the very thoughts of it, and stand amazed at his deliverance.

17. *The hazard of the sea.*] i. e. The danger of the waves.

17, 18. *Lightning escaped.*] By which he might have been killed in an instant, but happily escaped the blow.

18. *Thick darkness, &c.*] So that they could take no observation, nor know where they were, or which way to steer.

If my fortune had been ample, and like my affection,
A bull, fatter than Hispulla, should be drawn, and with its very
Bulk slow, nor nourish'd in a neighbouring pasture,
But his blood shewing the glad pastures of Clitumnus,
Should go, and his neck to be stricken by a great minister,
On account of the return of my yet trembling friend, lately having
Suffer'd dreadful things, and wondering that he is safe.
For, beside the hazard of the sea, and the stroke of lightning
Escaped, thick darkness hid the sky
In one cloud, and a sudden fire struck the sail-yards;
When every one might believe himself struck with it, and presently,
Astonish'd, might think that no shipwreck could be
Compared with the burning sails. All things become
Such, as grievously, if at any time a poetic tempest
Arises. Behold another kind of danger, hear,
And again pity, tho' the rest be of the same
Kind: a dire portion indeed, but known to many,
And which many temples testify with a votive
Tablet—who knows not that painters are fed by Isis?
The like fortune also happen'd to my Catullus;

Such a circumstance is awfully related, Acts xxvii. 20.

19. *A sudden fire, &c.*] A flash of lightning struck the sail-yards, and set the sails on fire.

20. *Might believe, &c.*] Each person on board might think it levelled at him, it was so near him.

21. *Astonish'd, might think, &c.*] For in case of a shipwreck, some might escape on parts of the broken ship (comp. Acts xxvii. ult.); but if the ship were burnt, all must be consumed together: therefore, horrible as a shipwreck might be in the expectation, there could be no comparison, in point of horror, between this and a ship on fire.

22. *All things become, &c.*] The above circumstances of the danger from the waves, and of the greater horror of the ship's being struck with lightning, and the rigging set on fire, are ingredients in a poetical description of a tempest; even the imagination of the poet could not invent any thing more dreadful and grievous.

24. *Another kind of danger.*] *i. e.* Which Catullus was in. This, as afterwards appears, was from the ship's being half full of water, (l. 30.) and he forced to lose his property to save his life.

25. *The rest, &c.*] Of my friend's disasters, which I shall relate, are of the same unfortunate nature.

26. *Known to many.*] Who have been in a like situation.

27. *Many temples, &c.*] Persons that escaped shipwreck used to have a painting made of the same scene which they had gone through, drawn upon a tablet, which they vowed to Neptune during their distress, and hung up in some temple near the sea-coast.

This was called votiva tabella. To this Horace alludes, lib. i. ode v. ad fin. which see, and the note, Delph. edit.

28. *Fed by Isis.*] The Romans made so many vows to the Egyptian goddess Isis, whom the merchants and seamen looked on as their patroness, that many painters got their bread by drawing the votivæ tabulæ, which were hung up in her temples, so great was the number of them.

Cum plenus fluctu medius foret alveus, et jam
Alternum puppis latus evertentibus undis
Arboris incertæ, nullam prudentia cani
Rectoris conferret opem; decidere jactu
Cœpit cum ventis, imitatus castora, qui se
Eunuchum ipse facit, cupiens evadere damno
Testiculorum: adeo medicatum intelligit inguen.
Fundite quæ mea sunt, dicebat, cuncta, Catullus;
Præcipitare volens etiam pulcherrima, vestem
Purpuream, teneris quoque Mæcenatibus aptam:
Atque alias, quarum generosi graminis ipsum
Infecit natura pecus, sed et egregius fons
Viribus occultis, et Bæticus adjuvat aer.
Ille nec argentum dubitabat mittere; lances
Parthenio factas, urnæ cratera capacem,
Et dignum sitiente Pholo, vel conjuge Fusci.
Adde et bascaudas, et mille escaria, multum
Cælati, biberat quo callidus emptor Olynthi.
Sed quis nunc alius, qua mundi parte, quis audet

30. *Middle hold, &c.*] *i. e.* The hold was half full, or full up to the middle.

31. *Alternate side, &c.*] Heeling her from side to side, by dashing against them alternately.

32. *Uncertain wood.*] It being now doubtful, whether the timbers could much longer stand the force of the beating waves upon her sides, or whether she would not go to pieces.

—*The prudence, &c.*] All the skill and care of the old experienced master of the ship could afford no help.

33. *He.*] *i. e.* Catullus.

—*Began to compound, &c.*] To bargain (as it were) for his life at the expence of his goods, by throwing them overboard. See Ainsw. Decido, No. 4.

34. *Imitating the beaver, &c.*] This notion of the beaver is very ancient, and well introduced by our poet; but it is to be reckoned among those vulgar errors which have no foundation in truth.

In the first place, the liquid matter, which is called in medicine castoreum, is not found in the testicles, but inclosed in bags, or purses, near the anus of the animal.

In the next place, such an instance of violence upon itself was never known to be committed by the beaver.

See Chambers—and Brown's Vulg. Err. book iii. c. iv.

38. *To throw over.*] Into the sea.

—*The most beautiful things.*] His finest and most valuable merchandize. See Job ii. 4.

39. *Tender Mæcenaces.*] Mæcenas, the favourite of Augustus, was a very delicate and effeminate person, from whom people of such character were denominated Mæcenates. See sat. i. l. 66, note. Such persons were very finical and expensive in their dress, and therefore poor Catullus lost a good market for his purple dress, by throwing it overboard in the storm.

40. *The very sheep, &c.*] In this place the poet means, that the wool, of which these other garments were made, had a native tinge of a beautiful colour, owing to the particular nature of the soil, and water, and air, where the sheep were bred, so that the garments were made up without receiving any artificial dye.

41. *A remarkable fount, &c.*] The water of which, as well as the pasture where the sheep fed, was supposed to contribute to the fineness and colour of their wool.

42. *Bætic air.*] The air of Bætica, now Andalusia, in Spain, through which ran

When the middle hold was full of water, and now
The waves overturning the alternate side of the ship
Of uncertain wood, the prudence of the grey master
Could confer no help: he began to compound
With the winds by throwing overboard, imitating the beaver, who
Makes himself an eunuch, desiring to escape with the loss
Of his testicles: thus medicated does he understand his groin.
Throw out all things which are mine, says Catullus,
Willing to throw over even the most beautiful things, a garment
Of purple, fit also for tender Mæcenases:
And others, the very sheep of which the nature of
The generous herbage d'yed, but also a remarkable fount
With hidden powers, and Bætic air helps.
Nor did he hesitate to throw away his plate; dishes
Made by Parthenius, a cup holding an urn,
And worthy Pholus thirsting, or the wife of Fuscus.
Add also baskets, and a thousand dishes, a great deal
Of wrought-work, in which the cunning buyer of Olynthus had drunk.
But who now is the other, in what part of the world, who dares

the river Bætis, is here assigned its share in the improvement of the wool.

43. *Dishes.*] Lanx signifies a great broad plate, or deep dish, to serve up meat in, which the Romans had carved and embossed at a great expence.

44. *Parthenius.*] Some curious artist, whose works were in high estimation.

—*An urn.*] A measure of liquids containing four gallons.

45. *Pholus.*] A drunken Centaur, who, when he entertained Hercules, produced a tun of wine at once.

—*Wine of Fuscus.*] Fuscus was a judge, noted by Martial for drunkenness, as his wife is here, in the good company of Pholus the drunken Centaur.

46. *Baskets.*] The bascaudæ were a kind of baskets which the Romans had from the ancient Britons. Vox Britannica. AINSW.

Barbara de pictis veni bascauda Britannis. MART. xiv. 99.

—*A thousand dishes.*] Escaria, from esca, seems to denote vessels of all shapes and sizes, in which meat was served up to table; also plates on which it was eaten.

47. *Wrought-work.*] Cælati, from cælo, to chase, emboss, or engrave. This wrought-work here mentioned is thought, from what follows, to have been the large wrought, *i. e.* chased or embossed, gold cup, that Philip, king of Macedon, used to drink out of, and to put under his pillow every night when he went to sleep. This must have been a very great, as well as valuable curiosity.

But as it is said multum cælati, one should rather think, that the poet means a great quantity of wrought-plate, which had once been the property of Philip; a set of plate, as we should say. Philip was killed by Pausanias three hundred and thirty-six years before Christ. Juvenal flourished about the latter end of the first century: so that this plate was very old.

—*Buyer of Olynthus.*] This cup, and other pieces of valuable plate, he gave to Lasthenes, governor of Olynthus, a city of Thrace, to betray it into his hands. It was, from this, said of Philip, that what he could not conquer by iron (*i. e.* his arms) he gained by gold.

48. *But who now, &c.*] This implied commendation of Catullus seems here to be introduced by the poet, in order to lash the prevailing vice of covetousness, which was so great, as to make men love

Argento præferre caput, rebusque salutem?
Non propter vitam faciunt patrimonia quidam,
Sed vitio cæci propter patrimonia vivunt.
Jactatur rerum utilium pars maxima; sed nec
Damna levant. Tunc, adversis urgentibus, illuc
Recidit, et malum ferro summitteret, ac se
Explicat angustum: discriminis ultima, quando
Præsidia afferimus navem factura minorem.
I nunc, et ventis animam committe, dolato
Confisus ligno, digitis a morte remotus
Quatuor, aut septem, si sit latissima teda.
Mox cum reticulis, et pane, et ventre lagenæ,
Aspice sumendas in tempestate secures.
Sed postquam jacuit planum mare, tempora postquam
Prospera vectoris, fatumque valentius Euro,
Et pelago; postquam Parcæ meliora benigna
Pensa manu ducunt hilares, et staminis albi
Lanificæ; modica nec multo fortior aura

money beyond even life itself. It is said of Aristippus the philosopher, that, being on board a ship with pirates, he threw all his money overboard secretly, lest, finding it, they should throw him into the sea, in order to possess what he had.

50. *On account of life, &c.*] i. e. That they may spend them in the necessaries and comforts of life.

51. *Blind, &c.*] With the vice of avarice.

—*Live for the sake, &c.*] They do not get money that they may live, (see note, l. 50.) but only live for the sake of money.

52. *Useful goods, &c.*] Not only articles of superfluity, such as fine embossed plate, and the like, but even useful necessaries, such as clothes, provisions, and, perhaps, a great part of the tackling of the ship, were thrown overboard on this occasion.

53. *Losses lighten.*] Alleviate their danger; or, what they had lost by throwing overboard did not seem to lighten the ship, as she kept filling with water. See l. 30.

54. *It came to that pass.*] Illuc recidit. Some read decidit, which has the same meaning here. Il en vint là. Fr.

—*He.*] Catullus, who was probably the owner of the ship.

—*Should lower, &c.*] i. e. Should cut away the mast, as we term it. Angustum, l. 55, has the sense of angustatum.

56. *Apply helps, &c.*] It is a sign of the utmost distress, when we are obliged to use helps to make the ship lighter, and less exposed to the wind, as by cutting away her masts, which is supposed to be the meaning of minorem in this place. Afferimus præsidia seems to have the same sense as βοηθειας εχρωντο, Acts xxvii. 17.

57. *Go now, &c.*] In this apostrophe the poet severely reproves those, who, for the sake of gain, are continually risking such dangers as have been described. Comp. Hor. lib. i. ode iii. l. 9—24.

——*Trusting, &c.*] The timber, of which the sides of the ship were made, was hewn in a rough manner into planks of four or seven fingers breadth in thickness; so that the passengers, having no more between them and the water, might be said to be no farther removed from death. Alluding to a saying of Anacharsis the philosopher, who, on hearing one say that a ship was three fingers thick, answered, "then just so "far from death are those who sail in "her."

59. *If the pine.*] Teda signifies the middle or heart of the pine-tree. Ainsw. Of this, it seems, they made the sides of their ships, after cutting or hewing

Prefer his life to his plate, his safety to his goods?
Some do not make fortunes on account of life,
But, blind with vice, live for the sake of fortunes.
The greatest part of useful goods is thrown over, but
Neither do the losses lighten. Then, the contrary (winds) urging,
It came to that pass that he should lower the mast with an axe,
And free himself distressed: the last state of danger is,
When we apply helps to make the ship less.
Go now and commit your life to the winds, trusting to
A hewn plank, removed from death four
Fingers, or seven, if the pine be very large.
Immediately with your provision-baskets, and bread, and belly of a flagon,
Remember axes to be used in a storm.
But after the sea lay smooth, after the circumstances of the
Mariner were favourable, and his fate more powerful than the east wind,
And the sea; after the cheerful destinies draw better
Tasks with a benign hand, and of a white thread
Are spinsters, nor much stronger than a moderate air

it into planks. See note on l. 57. These were, at the thickest, seven fingers' breadth, or thickness, measuring from one edge to the other on the same side. Teda here means the plank, by synec.

60. *Provision-baskets.*] Reticulis—twig baskets made like a net to carry provisions in; or bags made of network, used for that purpose by sailors, soldiers, and travellers, something like our knapsacks as to their purpose.

—*Belly of a flagon.*] Lagena—a flagon, or bottle with a large belly, to keep wine in—*q. d.* a great-bellied flagon.

61. *Axes to be used, &c.*] To cut away the masts upon occasion. See l. 54. These may happen to be as necessary as your other sea-stores; therefore, in the next place (mox) provide axes. Aspice —vide et memento. MARSHALL. To be used, sumendas—lit. to be taken.

62. *But after, &c.*] The narrative of Catullus's adventure is here resumed.

—*Lay smooth.*] Became calm, on the storm ceasing.

—*Circumstances, &c.*] When the happy fortune of my friend prevailed, (see AINSW. Tempus, No. 2.) and things put on a more prosperous appearance.

62, 3. *The mariner.*] Vector signifies a bearer, or carrier; also a passenger in a ship; likewise a mariner. See AINSW.

63. *Fate more powerful, &c.*] The Romans believed every thing to be governed by fate, even the gods themselves.

64. *The cheerful destinies, &c.*] The parcæ, or fates. See sat. x. 252, note. Pensa—tasks enjoined to people that spin; also thread, &c. spun. Ducere pensa, to spin. AINSW. See HOR. lib. iii. ode xxvii. l. 63.

65. *White thread.*] It was the opinion of the ancients, that when the destinies intended long life to a person, they spun white thread; when death, black thread.

The phrase of ducere pensa, to spin, taken notice of in the last note, alludes to the action of the spinster, who draws the wool, or flax, from the distaff as she spins it; this she continues, till the task (pensum) assigned her is finished.

66. *Spinsters.*] And are now become spinsters, &c.

Ventus adest; inopi miserabilis arte cucurrit
Vestibus extensis, et, quod superaverat unum,
Velo, prora, suo: jam deficientibus Austris,
Spes vitæ cum sole redit: tum gratus Iulo,
Atque novercali sedes prælata Lavino,
Conspicitur sublimis apex, cui candida nomen
Scrofa dedit, (lætis Phrygibus mirabile sumen,)
Et nunquam visis triginta clara mamillis.
Tandem intrat positas inclusa per æquora moles,
Tyrrhenamque Pharon, porrectaque brachia rursum,
Quæ pelago occurrunt medio, longeque relinquunt
Italiam: non sic igitur mirabere portus,
Quos natura dedit: sed trunca puppe magister
Interiora petit Baianæ pervia cymbæ
Tuti stagna sinus: gaudent ibi vertice raso
Garrula securi narrare pericula nautæ.
Ite igitur, pueri, linguis animisque faventes,

67. *The miserable, &c.*] The shattered vessel left in a miserable plight. Prora (by synec.) may mean the vessel itself: but it literally signifies the forepart, the foredeck or forecastle of a ship; and so it is probably to be understood here, as the velo suo implies the sail proper to this part of the ship; the foresprit sail, as we call it. This was the only remaining sail.

—*Poor device.*] She made a sad shift to make her way through the water, by the poor contrivance of the seamen's clothes spread out—vestibus extensis, to help her on.

68. *Was left.*] *i. e.* Had surmounted the violence of the storm. Superaverat, quasi supererat—remained; as in Virg. Æn. v. 519.

Amissa solus palma superabat Acestes.

69. *The south winds, &c.*] Which were very dangerous on the coasts of Italy. See Hor. sat. i. l. 6; and lib. iii. ode iii. l. 4, 5. ode iii. lib. i. l. 14—16. These now began to abate.

70. *Return'd with the sun.*] With the day-light.

—*Acceptable to Iulus, &c.*] The Alban mount, on which Iulus Ascanius, the son of Æneas, built Alba longa. This is the sublime top, mentioned l. 72.

The poet calls it gratus Iulo, because he left Lavinum, built by Æneas, to live at Alba.

71. *Lavinum of his step-mother, &c.*] When Iulus came to live at Alba, he left Lavinum to his mother-in-law Lavinia, the second wife of Æneas, (who had named the city Lavinum after his wife Lavinia.) Hence Juvenal says novercali Lavino.

72, 3. *A white sow, &c.*] From which the city was called Alba, white. See sat. vi. l. 176, note.

73. *A wonderful udder, &c.*] Sumen, the belly, paps, or udder of a sow. Ainsw. Here, by synec. it is to be understood to signify the sow. This was a sight much admired by the joyful Trojans, who, after all their dangers and toils, discovered, by this, their promised resting-place.

Hic locus urbis erit, requies ea certa laborum. Æn. lib. viii. l. 46.

Troy was the capital of Phrygia, a country of Lesser Asia, and sometimes taken for the whole country of Phrygia: hence the Trojans were called Phrygians.

74. *Thirty dugs.*] With each a pig sucking at it. Æn. viii. l. 45. A sight never seen before.

75. *She enters.*] *i. e.* The ship enters.

—*Placed moles.*] The moles, or piers, which had been placed, or built, to keep off the violence of the sea, and to form a safe and quiet harbour.

—*Included waters.*] The waters included between and within the moles.

76. *Tyrrhene Pharos.*] In this haven

Is there a wind, the miserable prow ran with a poor device,
With extended garments, and, which alone was left,
With its own sail: the south winds now failing,
The hope of life return'd with the sun: then acceptable to Iulus,
And an abode preferr'd to the Lavinum of his step-mother,
The sublime top is beheld, to which the name a white
Sow gave (a wonderful udder to the glad Phrygians)
And famous for thirty dugs never [before] seen.
At length she enters the placed moles, thro' the included waters,
And the Tyrrhene Pharos, and again the stretched-out arms
Which meet the middle sea, and far leave
Italy: therefore you will not so admire the havens
Which nature has given: but the master, with mangled ship,
Seeks the interior pools of the safe bay, pervious to
A Baian boat: there, with a shaved head, secure,
The sailors rejoice to relate their chattering dangers.
Go then, boys, favouring with tongues and minds,

of Ostia, on the shore of the Tyrrhene sea, Claudius built a Pharos, or light-house, in imitation of that at Alexandria in Egypt.

76. *And again.*] We once more return to the spot from whence we sat out.

—*Stretched-out arm, &c.*] The two sides of the piers, or artificial mounts, like two arms, stretched so far into the Tyrrhene sea, that they seemed to inclose it as far as the middle way, and, as it were, to leave the coast of Italy behind.

78. *You will not, &c.*] This port, formed in this manner by art, is much more wonderful than any port naturally formed by the shore itself; therefore the former is more to be admired than the latter.

80. *The interior pools, &c.*] The inner-most part of this artificial haven, as the most secured from the sea.

81. *A Baian boat.*] Little wherries were used at Baia to carry people in still water; perhaps from one side of the bay to the other.

—*Shaved head, &c.*] It was a custom, when in distress at sea, to invoke the aid of some god or other (see Jonah i. 5.) with a solemn vow of cutting off their hair, and offering it as an acknowledgment for their preservation. See Acts xxvii. 34. where Paul says, "there "shall not an hair of your head perish:" alluding probably to this custom. As if he had said, "they should not need to "shave and devote their hair, for they "should be preserved without it." See POWER's note.

82. *The sailors rejoice, &c.*] Take a delight to chatter and prate about what had happened to every boy they met. The poet says, garrula pericula—quia nautas garrulos reddebant—*i. e.* because they set the sailors a prating. BRIT. See a like figure of speech, sat. vii. 49. Hypallage.—*q. d.* The chattering sailors delight to relate their dangers.

83. *Boys.*] Go, my boys—speaking to his servants. See sat. xi. l. 151. where he describes his two servant-lads.

—*Favouring, &c.*] Helping on the solemnity, by observing a profound silence and attention; this was always commanded during a sacrifice, that there might be no disturbance or interruption. In this view, faveo means to attend with silence. AINSW. So HOR. lib. iii. ode i. l. 2. Favete linguis, which Smart translates, Give a religious attention; and which is thus commented on in Delph. edit. Favete linguis. "Vox "in sacris olim usitata, qua silentium "imperabatur." "An expression formerly used at sacrifices, or sacred "rites, by which silence was commanded."

Sertaque delubris, et farra imponite cultris,
Ac molles ornate focos, glebamque virentem.
Jam sequar, et sacro, quod præstat, rite peracto,
Inde domum repetam, graciles ubi parva coronas
Accipient fragili simulachra nitentia cera.
Hic nostrum placabo Jovem, Laribusque paternis
Thura dabo, atque omnes violæ jactabo colores.
Cuncta nitent; longos erexit janua ramos,
Et matutinis operatur festa lucernis.
  Nec suspecta tibi sint hæc, Corvine: Catullus,
Pro cujus reditu tot pono altaria, parvos
Tres habet hæredes. Libet expectare, quis ægram
Et claudentem oculos gallinam impendat amico
Tam sterili. Verum hæc nimia est impensa: coturnix
Nulla unquam pro patre cadet. Sentire calorem

Go then, my boys, the sacred rites prepare,
With awful silence, and attention hear.
POWER.

See VIRG. Æn. v. l. 71. Ore favete omnes, &c.

84. *Put garlands, &c.*] On solemn occasions all the temples of the gods were adorned with garlands.

So VIRG. Æn. ii. l. 248, 9.

Nos delubra Deum
——festa velamus fronde per urbem.

—*Meal on the knives.*] The custom was to make cakes with meal and salt, with which they sprinkled the sacrificing knife, the head of the victim, and the fire. Hence comes the word immolor, from the sacred mola, or cake.

Virgil calls them salsæ fruges, Æn. ii. 132, 3.

——Mihi sacri parari
Et salsæ fruges.

85. *Soft hearths, &c.*] The poet gave us to understand, l. 2, that his altar was made of turf, or green sod.

86. *I'll soon follow.*] *i. e.* After these preparations are made.

—*The sacred business, &c.*] That of the public sacrifice, which I shall offer.

—*Which is best.*] Quod præstat, *i. e.* which is the most material thing, and most necessary to be done.

87. *Then return home.*] In order to offer private sacrifices on the little turf-altar to my domestic deities.

—*Little images, &c.*] Little statues of the Lares, or household gods, made of wax, neatly polished, so as to shine. Hence HOR. epod. ii. l. 66. calls them renidentes Lares.

88. *Slender crowns.*] Small garlands, or chaplets.

89. *Placate.*] Appease and render propitious.

—*Our Jupiter.*] The favourer and guardian of our country; or, as the poet mentions the worship of Jupiter after his return home, we may suppose, that, among his other little statues, there was one of Jupiter, before which, as before the others, he intended to offer incense, in order to make him propitious.

—*Paternal Lares.*] Left me by my forefathers, who used to worship them as I do. See note on sat. viii. l. 110.

The Romans were very superstitious about these little images of the Lares; they thought no house safe without them, they constantly worshipped them, and, if they removed, they carried their Lares along with them: they were looked upon as tutelar deities, which protected their houses and lands.

90. *Will give.*] Will offer; which they did, by putting it on the fire, and fumigating the images, or letting the smoke ascend before them.

—*Throw down.*] *i. e.* Will strew before them.

All the colours, &c.] *i. e.* Violets of every colour.

91. *All things shine.*] Every thing looks gay.

Put garlands on the temples, and meal on the knives,
And adorn the soft hearths, and the green glebe.
I'll soon follow, and the sacred business, which is best, being duly finish'd,
I will then return home; where, little images, shining
With brittle wax, shall receive slender crowns.
Here I will placate our Jupiter, and to my paternal Lares
Will give frankincense, and will throw down all the colours of the violet.
All things shine. My gate has erected long branches,
And joyful celebrates the feast with morning lamps.
Nor let these things be suspected by you, Corvinus: Catullus,
For whose return I place so many altars, has three
Little heirs: I should be glad to see who would bestow
A hen, sick and closing her eyes, on a friend
So barren: but this is an expence too great. No quail
Will ever fall for a father. If rich Gallita and Paccius,

—*Has erected, &c.*] Over the tops of the doors are long branches of laurel. This was usual on these festal occasions.

92. *Joyful.*] Having a joyful and festival appearance.

—*Celebrates.*] Operatur. The verb operor, like facio, (see sat. ix. l. 117.) when it stands without any addition, signifies performing sacrifice. See also VIRG. ecl. iii. 77; and Georg. i. l. 339.

The poet here means to say, that the very gates of his house bore a part in the solemnity on this joyful occasion. Some are for reading operitur, covered—*i. e.* the gates were covered with lamps as well as with laurel-branches. This makes a very clear sense; but I question whether operatur, as above explained, does not more exactly coincide with the epithet festa in this line. Operatur here is metaphorical, like Virgil's ridet ager.

—*Morning lamps.*] It was a custom, on any joyful occasion, either of a public or private nature, to adorn the gates of their houses with branches of laurel, and with lamps, even in the day-time; which Tertullian mentions, in his apology, in the following passage: "Cur die "læto non laureis postes adumbramus? "nec lucernis diem infringimus?" "Why, on a joyful day, do we not "overshadow our door-posts with laurels, nor infringe upon the day with "lamps?"

By the word matutinis, the poet means to say, he will light them early, out of zeal to his friend, that they might burn from morning to night.

—*My portal shines with verdant bays,*
And consecrated tapers early blaze.
POWER.

93. *Suspected, &c.*] As if done with a mercenary view, or for selfish ends; as if to flatter my friend Catullus into making me his heir.

94, 5. *Three little heirs.*] Has three children to inherit his estate.

95. *Glad to see.*] Libet expectare—literally, it liketh me to expect; which certainly answers to the English idiom in the translation.

96, 7. *A friend so barren, &c.*] So unlikely to leave any thing in his will to any body but his own family; who would sacrifice for such a one, I won't say a fine cock to Æsculapius for his recovery, but even an old rotten hen? even this would not be worth while.

97. *No quail.*] Not even one of the least of birds.

98. *Ever fall.*] *i. e.* Be killed and offered in sacrifice.

—*A father.*] *i. e.* For a man that is the father of children, and who, like Catullus, has heirs to his estate.

Si cœpit locuples Gallita et Paccius, orbi,
Legitime fixis vestitur tota tabellis
Porticus. Existunt, qui promittant hecatomben.
Quatenus hic non sunt nec venales elephanti,
Nec Latio, aut usquam sub nostro sidere talis
Bellua concipitur: sed furva gente petita
Arboribus Rutulis, et Turni pascitur agro
Cæsaris armentum, nulli servire paratum
Privato: siquidem Tyrio parere solebant
Hannibali, et nostris ducibus, Regique Molosso,
Horum majores, ac dorso ferre cohortes,
Partem aliquam belli, et euntem in prælia turrim.
Nulla igitur mora per Novium, mora nulla per Istrum
Pacuvium, quin illud ebur ducatur ad aras,
Et cadat ante Lares Gallitæ victima sacra,

98. *Gallita and Paccius.*] Two rich men who were childless, which made them fine objects for the hæredipetæ, or legacy-hunters.

99. *Perceive heat.*] To be attacked with a fever.

—*Every porch, &c.*] Tota is here equivalent to omnis. *q. d.* The whole of the porches, *i. e.* all the porches of the temples, are covered, as it were, with votive tablets for their recovery. These votive tablets were inscribed with the vows and prayers of those who hung them up. If the party, for whom these tablets were hung up, recovered, the offerers of the tablets thought themselves bound to perform their vows.

100. *According to law.*] Legitime here seems to mean, according to the stated custom and usual practice of such people, who make it a kind of law among them to act in this manner on such occasions; not that there was any public law to compel them to it.

101. *There exist, &c.*] Some there are, who would not scruple to vow an hundred oxen in sacrifice. Hecatomb is compounded of ἑκατον, an hundred, and βους, an ox; but it also denotes a sacrifice of an hundred sheep, or of any other animals, though primarily is to be understood of oxen, according to the etymology.

102. *Elephants, &c.*] *q. d.* They can't get elephants indeed, or else they would vow an hecatomb of them.

102, 3. *Here nor in Latium.*] Either here at Rome, or in the country of Italy at large. See note, sat. xi. 115.

104. *Conceived.*] *i. e.* Bred.

—*A dusky nation.*] From the Moors, or the Indians, who are of a swarthy or black complexion. See sat. xi. l. 125, note.

105. *The Rutulian woods, &c.*] In the forest near Lavinum, where Turnus the king of the Rutuli reigned, the country was called Etruria; now the dukedom of Tuscany.

106. *The herd of Cæsar.*] Domitian, as a matter of state and curiosity, transported into Italy numbers of elephants; and, in the forest above mentioned, an herd of them might be seen together.

106, 7. *No private man.*] They were not procured to be at any private man's command, but at the emperor's only, for his pleasure and amusement, in seeing them in the forest, and exhibiting them in public shows in the Circus.

107. *Ancestors of these.*] The elephants of former days were put to a nobler use.

—*Indeed.*] Prateus, in his Interpretatio in usum Delph. explains the siquidem by enimvero, verily, truly, indeed—Marshall, by vero, which is much of the same import, and seems to mark a sarcastical contrast between the use of those noble animals by the warlike kings and generals of old time, and Domitian's getting them to Rome at a vast expence, for the empty gratification of his pride and ostentation.

Who are childless, begin to perceive heat, every porch
Is clothed with tablets fixed according to law.
There exist who would promise an hecatomb.
Forasmuch as there are no elephants to be sold, neither here
Nor in Latium; nor any where in our climate is such
A beast conceived, but, fetched from a dusky nation,
Is fed in the Rutulian woods, and in the field of Turnus,
The herd of Cæsar, procured to serve no private
Man: the ancestors of these, indeed, used to obey Tyrian
Hannibal, and our generals, and the Molossian king,
And to carry cohorts on their back,
Some part of the war, and a tower going to battles.
Therefore there is no delay by Novius, no delay by
Ister Pacuvius, but that that ivory should be led to the altars,
And fall a sacred victim before the Lares of Gallita,

107, 8. *Tyrian Hannibal.*] Who got them from India, with persons to manage and train them up. Hannibal is called Tyrian, because Dido, who built Carthage, came from Tyre: for this reason Virgil calls Carthage, Tyriam urbem. The Carthaginians, Tyrii. In the second Punic war, when he came over the Alps into Italy, he brought elephants with him. See sat. x. l. 157, note.

108. *Our generals.*] Who took vast numbers of them. Metellus had two hundred and four elephants which followed his triumph after the defeat of Asdrubal the Carthaginian general. Scipio, the father-in-law of Pompey, had also elephants in his army in Africa. Appian says, thirty.

——*Molossian king.*] Pyrrhus, king of the Molossians, first used elephants in Italy, when he came to help the Tarentines against the Romans.

109. *Cohorts.*] A cohort was a tenth part of a legion; several of these were in towers on the backs of elephants, and made part of the warlike force—partem belli.

110. *A tower, &c.*] Towers, made of wood, and filled with armed men, were put on the backs of elephants, and thus carried into battle, where, partly by the trampling of elephants, partly by the arrows, javelins, and other missile weapons, discharged from the towers, great havoc was made.

111. *Therefore—no delay, &c.*] Therefore it is not the fault of Novius, &c. that elephants are not offered, but because they can't get them. If these legacy-hunters could procure elephants to sacrifice for the recovery of the people whom they have a design upon, they would not hesitate a moment about doing it.

112. *Ivory.*] Elephants, per meton. Here elephants are called ivory, from their large teeth of ivory. Georg. iii. 26. Æn. vi. 895. Virgil, on the contrary, calls ivory, elephant, by synec.

113. *Before the Lares of Gallita.*] In order to procure their assistance and favour towards him, that they may recover him from his sickness.

The word Lares, in the largest sense, denotes certain demons, genii, or spirits, believed to preside on various occasions, distinguished by their epithets. As, Lares cœlestes, some of the Dii majorum gentium; Lares marini, as Neptune, Palæmon, Thetis, &c,; Lares urbium, who were guardians of cities. The Lares also were public, as compitales, or viales, which were worshipped in the highways; or private, as the Lares domestici, or familiares, household or family deities, household gods, the protectors of the house and family. These last are usually intended by the word Lares, when used singly. See l. 89, note. See AINSW. Lar.

The notæ selectæ on this line suppose this Gallita to have been some rich childless matron, whom Tacitus calls Cruspelina. Others believe it to be a

Tantis digna Deis, et captatoribus horum.
Alter enim, si concedas mactare, vovebit
De grege servorum magna, aut pulcherrima quæque
Corpora; vel pueris, et frontibus ancillarum
Imponet vittas: et, si qua est nubilis illi
Iphigenia domi, dabit hanc altaribus, etsi
Non speret tragicæ furtiva piacula cervæ,
Laudo meum civem, nec comparo testamento
Mille rates: nam si Libitinam evaserit æger,
Delebit tabulas, inclusus carcere nassæ,
Post meritum sane mirandum; atque omnia soli
Forsan Pacuvio breviter dabit. Ille superbus
Incedet victis rivalibus. Ergo vides, quam
Grande operæ pretium faciat jugulata Mycenis.
Vivat Pacuvius, quæso, vel Nestora totum:

rich old man of that name. It matters not to the subject which is right. See Juv. edit. 4to. 1695.

114. *Worthy, &c.*] The poet ironically styles these elephants worthy victims for such important deities as the Lares, who presided over the safety of such men, and worthy to express the huge friendship which the offerers bore them. Or, perhaps, by the word tantis, we may understand an humourous contrast, between the hugeness of the animal offered, and the littleness of the figures of the Lares before which they were offered; for the images of these were very small. See l. 87, note. Captatores were people who flattered rich men, in hopes of being their heirs, legacy-hunters. See sat. x. l. 202, note; and see Hor. lib. ii. sat. v. l. 23, &c.

115. *The one.*] Pacuvius. Alter, where two have been mentioned, means one of them. That Pacuvius is here meant, appears from what follows, l. 125—8.

—*If you allow, &c.*] If he could have his own will, and could be permitted to do such a thing.

—*Vow.*] *i. e.* Devote to death.

116. *Flock of servants, &c.*] He would pick out, from the number of his slaves, the stoutest of the men, or every one (quæque) of the most beautiful of either sex, to sacrifice.

117. *His boys, &c.*] He would even sacrifice those who were the instruments of his abominable pleasures.

118. *Put fillets.*] The vittæ were ribbands, or garlands, put on the foreheads both of the priests and of the victims.

118, 19. *Marriageable Iphigenia.*] Any daughter in the prime of youth and beauty. Matura virgo—Hor. lib. iii. od. vi. l. 22. Comp. Hor. lib. i. od. xxiii. l. 11, 12.

This alludes to the story of Agamemnon sacrificing his daughter Iphigenia, in order to procure a favourable wind for the departure of the Grecian fleet from Aulis, where, through the anger of the goddess Diana, it had been windbound for a considerable time, because the Greeks had called an hind belonging to the goddess.

The oracle was consulted, and the answer was returned, that no wind could be had for their purpose, unless Agamemnon, the chief in the expedition, would offer up his daughter Iphigenia to appease the anger of Diana. Agamemnon, for the public good, brought his daughter to the altar, but the goddess, relenting, conveyed her away, and put an hind in her place.

119. *Give her, &c.*] Offer her up as a sacrifice.

120. *Furtive expiation.*] Alluding to Diana's stealing away Iphigenia, and substituting the hind in her place.

—*Tragic hind.*] Which had become a subject for the tragic writers, as Sophocles, Euripides, and others.

Pacuvius would consent to offer his daughter, though he were certain that nothing of this sort would happen to save her.

121. *I praise my citizen.*] I highly

Worthy of deities so great, and of the flatterers of these men.
For the one, if you allow him to slay, will vow
From his flock of servants, the great, or all the most beautiful
Bodies; or on his boys, and on the foreheads of his maids
Would put fillets: and if he has any marriageable
Iphigenia at home, he will give her to the altars, although
He may not expect the furtive expiation of the tragic hind.
I praise my citizen, nor do I compare with a last will
A thousand ships: for if the sick man should escape Libitina,
He'll cancel his will, inclosed in the prison of a net,
After desert truly wonderful: and every thing, perhaps,
Will give shortly to Pacuvius alone. He proud will
Strut, his rivals overcome. Therefore you see, how
Great a reward of service she slaughter'd at Mycenæ may procure.
Let Pacuvius live, I beg, even all Nestor.

commend my fellow-citizen Pacuvius for his wisdom and address.

—*Nor do I compare, &c.*] To be sure the safety of a thousand ships, which could bring no peculiar and immediate profit to Agamemnon, and only answer a public purpose, is not to be compared with the last will and testament of a rich man, by which Pacuvius was to become so richly benefited as to possess his whole estate. Pacuvius therefore is certainly more justifiable than Agamemnon, in being willing to sacrifice his daughter. A strong irony!

122. *Escape Libitina.*] *i. e.* Should recover from his sickness. Libitina was a name given to Proserpine, as presiding over funerals; in her temple at Rome all things pertaining to funerals were sold, and the undertakers were called Libitinarii; hence, Libitina sometimes signifies death itself.

123. *Cancel his will.*] Lit. blot out the tables. It has been before observed, (sat. ii. l. 58.) that the Romans wrote on thin planks of wood, called tabulæ: these were smeared over with wax, on which the letters were made with the point of a sort of bodkin, called stylus, which was flat at one end, in order to blot out, or erase, such of the writing as they meant to cancel or alter. See Hor. sat. x. lib. i. l. 72.

—*Prison of a net.*] Nassa signifies a net made of twigs, with a bait put into it, to catch fish.

The rich man is here represented as fairly hampered in the net which Pacuvius had laid for him—thoroughly taken in, as we say.

124. *Desert truly wonderful.*] On account of such wonderful merit towards him, as Pacuvius had shewn, in lavishing such sacrifices for his recovery.

125. *Will give shortly, &c.*] Having cancelled his will, and erased all the legacies which he had left in it to other people, he now in a few words (breviter) makes Pacuvius his sole heir.

125, 6. *Will strut, &c.*] Incedo sometimes means to walk or go in state. (Divum incedo regina, says the haughty Juno, Æn. i. l. 50.) The poet here means, that this fellow will take state upon him, and strut with an insolence in his look and gait, triumphing over all those who had been his competitors for Gallita's favour.

126. *Therefore you see, &c.*] *q. d.* You see of what use the example of Agamemnon was to Pacuvius; for if that king of Mycenæ had not offered his daughter to have her throat cut, Pacuvius had never thought of sacrificing his daughter for the recovery of the rich man who made him heir to all his estate.

128. *Let Pacuvius live, &c.*] Long live Pacuvius! say I; (iron.) for the longer such a man lives, the more miserable must he be.

—*All Nestor.*] Even to Nestor's age. See sat. x. l. 246, 7. note.

Possideat, quantum rapuit Nero: montibus aurum
Exæquet: nec amet quenquam, nec ametur ab ullo.

129. *Nero plunder'd.*] Who, contrary to all laws, human and divine, not only plundered the people, but even the temples of the gods. The prodigious sums which he extorted from the provinces, by unreasonable taxes, confiscations, &c. are most incredible. He gave no office without this charge to the person who filled it, "You know what I want; let "us make it our business that nobody "may have any thing."

—*May gold, &c.*] May heaps of ill-

May he possess as much as Nero plunder'd—may gold equal
Mountains; nor let him love any body, nor be loved by any
body.

gotten wealth be his torment, and make him a prey to others, as others have been to him.

130. *Nor let him love, &c.*] This finishes completely the poet's imprecatory climax —for how thoroughly miserable must he be, who lives and dies a total stranger to the sweets of friendship.

SATIRA XIII.

ARGUMENT.

The Poet writes this Satire to Calvinus, to comfort him under the loss of a large sum of money, with which he had entrusted one of his friends, and which he could not get again. Hence Juvenal takes occasion to speak of the villany of the times—

Exemplo quodcunque malo committitur, ipsi
Displicet authori. Prima est hæc ultio, quod se
Judice nemo nocens absolvitur; improba quamvis
Gratia fallacis prætoris vicerit urnam.
Quid sentire putas omnes, Calvine, recenti
De scelere, et fidei violatæ crimine? Sed nec
Tam tenuis census tibi contigit, ut mediocris
Jacturæ te mergat onus: nec rara videmus
Quæ pateris. Casus multis hic cognitus, ac jam
Tritus, et e medio Fortunæ ductus acervo.

Line 1. *With bad example.*] Every evil deed which tends to set a bad example to others.

—*Displeases, &c.*] Gives him unpleasant sensations.

2. *First revenge, &c.*] The vengeance which first seizes upon him arises from himself; his own conscience will condemn him, though he should have no other judge.

4. *Should have overcome the urn, &c.*] Vicerit—*i. e.* should have defeated the urn's impartial decision, and have declared him innocent.—The prætor, who was the chief judge, had others appointed with him as assistants. The names of these were written upon little balls, and cast into an urn by the prætor: after they were shaken together, he drew out as many as the law required for the cause; after which the parties had power to reject such as they thought would be partial. The number of those excepted against were filled up by the prætor's drawing other names out of the urn. Then the judges, which were thus appointed, took an oath to judge according to law; but, on many occasions, others were often substituted by the prætor. The cause being heard, the prætor gave to each of the judges three waxen tables. On one was the letter A, to signify the acquittal or absolution of the defendant. On another C, to imply his condemnation. On another N L, for non liquet, signified that a farther hearing was necessary: which delay of the cause was called ampliation. Then the judges, being called upon, cast the billet, expressing their opinion, into the urn, ac-

SATIRE XIII.

ARGUMENT.

shews that nothing can happen but by the permission of Providence—and that wicked men carry their own punishment about with them.

WHATEVER is committed with bad example, displeases even
The author of it. This is the first revenge, that, himself
Being judge, no guilty person is absolved; altho' the wicked
Favour of the deceitful prætor should have overcome the urn.
What do you suppose all to think, Calvinus, of the recent
Wickedness, and crime of violated faith? But neither
Has so small an income come to your share, that the burden
Of a moderate loss should sink you: nor do we see rare
Those things which you suffer. This misfortune is known to many, and now
Trite, and drawn from the midst of Fortune's heap

cording to which the prætor pronounced sentence. But if the prætor was a wicked judge, and inclined that partiality should get the better of justice, he might so manage matters, in all these many turns of the business, that the defendant, however guilty, might appear to have the urn in his favour. This our poet very properly calls, Improba gratia fallacis prætoris.

5. *What do you suppose*, &c.] What, think you, are the opinions of people in general, of this injustice which you lately suffered, and of the breach of trust in your friend, of which you so loudly complain?

—*Calvinus.*] Juvenal's friend, to whom he addresses this Satire. And here he comforts him by many considerations: first, that he must have all the world on his side; every body must join with him in condemning such a transaction.

7. *So small an income.*] Another comfort is, that his circumstances are such, that such a loss won't ruin him. Census means a man's estate, or yearly revenue.

—*The burden*, &c.] A metaphor taken from a ship's sinking by being overloaded.

8. *Rare*, &c.] His case was not singular, but very commonly happened to many as well as to Calvinus: he therefore must not look upon himself as a sufferer beyond others.

10. *Trite.*] Common.

—*Drawn from the midst*, &c.] Not taken from the top, or summit, of that heap of miseries, which Fortune stores

Ponamus nimios gemitus. Flagrantior æquo
Non debet dolor esse viri, nec vulnere major.
Tu quamvis levium minimam, exiguamque malorum
Particulam vix ferre potes, spumantibus ardens
Visceribus, sacrum tibi quod non reddat amicus
Depositum. Stupet hæc, qui jam post terga reliquit
Sexaginta annos, Fonteio Consule natus?
An nihil in melius tot rerum proficis usu?
Magna quidem, sacris quæ dat præcepta libellis,
Victrix Fortunæ Sapientia. Dicimus autem
Hos quoque felices, qui ferre incommoda vitæ,
Nec jactare jugum, vita didicere magistra.
Quæ tam festa dies, ut cesset prodere furem,
Perfidiam, fraudes, atque omni ex crimine lucrum
Quæsitum, et partos gladio vel pyxide nummos?
RARI QUIPPE BONI: numero vix sunt totidem, quot
Thebarum portæ, vel divitis ostia Nili.
Nunc ætas agitur, pejoraque sæcula ferri

up for mankind, but from the middle, as it were—not so small as not to be felt, nor so severe as to overwhelm you. He calls it, onus mediocris jacturæ, l. 7, 8.

11. *Too many sighs.*] Immoderate grief.

—*More violent, &c.*] A man's concern should never exceed the proper bounds.

12. *Than his wound.*] Should not rise higher than that which occasions it requires. Sorrow should be proportioned to suffering.

13. *Tho' you, &c.*] The poet here reproves the impatience and anger of his friend, who, instead of apportioning his grief to his loss, which was comparatively small, according to the preceding maxim, (l. 11, 12.) shewed a violence of grief and resentment on the occasion, which bespake him unable to bear, in any measure as he ought, a light injury or misfortune.

14. *Burning, &c.*] Your very bowels on fire with rage and indignation. We often find the intestines, such as the heart, liver, and bowels, or entrails, represented as the seat of moral feelings.

15. *Your friend, &c.*] The poet calls the money which Calvinus had intrusted his false friend with, and which he was afraid to lose, a sacred deposit, because delivered to him to keep, under the sacred confidence of friendship.

16. *Does he wonder, &c.*] Does my friend Calvinus, now turned of sixty, and consequently well acquainted with the nature of mankind from many years experience, stand astonished, at such a common transaction as this?

17. *Fonteius.*] L. Fonteius Capito was consul with C. Vipsanius, in the reign of Nero.

18. *Of so many things.*] Of so many things of a like kind, which your knowledge of the world must have brought to your observation—has all your experience of men and things been of no use or profit to you?

19. *Wisdom, indeed, &c.*] The volumes of philosophers, held sacred by the followers of them, contain rules for a contempt of fortune; and the wisdom by which they were indited, and which they teach, is the great principle which triumphs over the misfortunes we meet with. So SENECA, epist. 98. Valentior omni fortuna est animus sapientis. The books of moral philosophy abound in maxims of this kind.

22. *Nor to toss the yoke.*] A metaphor taken from oxen which are restive, and endeavour to get rid of the yoke, by flinging and tossing their necks about.

The poet means, that much may be learned on the subject of triumphing over fortune from the sacred volumes of philosophy: but those are to be pronounced happy also, who, by the expe-

Let us lay aside too many sighs. More violent than what is just,
The grief of a man ought not to be, nor greater than his wound.
Tho' you can hardly bear the least, and small particle
Of light misfortunes, burning with fretting
Bowels, because your friend may not return to you a sacred
Deposit. Does he wonder at these things, who already has left behind
His back sixty years, born when Fonteius was consul?
Do you profit nothing for the better by the experience of so many things?
Wisdom, indeed, which gives precepts in the sacred books,
Is the great conqueror of Fortune. But we call
Those also happy, who, to bear the inconveniences of life,
Nor to toss the yoke have learnt, life being their mistress.
What day so solemn, that it can cease to disclose a thief,
Perfidy, frauds, and gain sought from every crime,
And money gotten by the sword, or by poison?
For GOOD MEN ARE SCARCE: they are hardly as many in number
As the gates of Thebes, or the mouths of the rich Nile.
An age is now passing, and worse ages than the times of

rience of life only, have learned to bear, with quietness, submission, and patience, any inconveniences, or misfortunes, which they may meet with.

——*Levius fit patientia*
Quicquid corrigere est nefas.
HOR. lib. i. ode xxiv. ad fin.

Superanda omnis Fortuna ferendo est. VIRG. Æn. v. l. 710. See Jer. xxxi. 18.

—*Life being their mistress, &c.*] Their teacher or instructor; *i. e.* who are instructed by what they meet with in common life, and profit by daily experience.

——*To know*
That which before us lies in daily life
Is the prime wisdom. MILTON.

23. *What day, &c.*] Festa dies signifies a day set apart for the observance of some festival, on which some sacrifices or religious rites were performed; a holiday, as we call it.

Festus also signifies happy, joyful. Perhaps the poet means to say, what day is so happy as not to produce some mischief or other?

24. *Gain sought, &c.*] Every sort of wickedness practised for the sake of gain.

25. *Money gotten.*] Somebody or other murdered for their money, either more openly by the sword, or more secretly by poison.

—*Poison.*] Pyxis signifies a little box; but here, by meton. poison, which used to be kept in such boxes, by way of concealment and easiness of conveyance.

27. *Thebes.*] A city of Bœotia, built by Cadmus, the son of Agenor; it was called Heptapylos, from having seven gates. There was another Thebes in Egypt, built by Busiris, king of Egypt, which was called Heliopolis, famous for an hundred gates. The first is meant here.

—*Mouths of the rich Nile.*] Which were seven. The Nile is called rich, because it made Egypt fruitful by its overflowing, thus enriching all the country within its reach.

28. *An age, &c.*] *i. e.* The present age in which we live, now passing on in the course of time. The verb ago, when applied to age or life, has this

Temporibus: quorum sceleri non invenit ipsa
Nomen, et a nullo posuit natura metallo.
Nos hominum Divumque fidem clamore ciemus,
Quanto Fæsidium laudat vocalis agentem
Sportula. Dic senior bulla dignissime, nescis
Quas habeat Veneres aliena pecunia? nescis
Quem tua simplicitas risum vulgo moveat, cum
Exigis a quoquam ne pejeret, et putet ullis
Esse aliquod numen templis, aræque rubenti?
Quondam hoc indigenæ vivebant more, prius quam
Sumeret agrestem posito diademate falcem
Saturnus fugiens: tunc, cum virguncula Juno,
Et privatus adhuc Idæis Jupiter antris.
Nulla super nubes convivia cœlicolarum,
Nec puer Iliacus, formosa nec Herculis uxor

signification: hence agere vitam, to live. Si octogesimum agerent annum: if they were eighty years old. CIC.

—*Worse ages.*] The word sæculum, like ætas, means an age; a period of an hundred years. Here the poet would represent the age in which he wrote as worse than any that had gone before.

28, 9. *The times of iron.*] The last of the four ages into which the world was supposed to be divided, and which was worse than the three preceding. See Ov. Met. lib. i.

29. *Nature itself, &c.*] The wickedness of the present age is so great, that nothing in nature can furnish us with a proper name to call it by.

30. *Imposed, &c.*] Lit. put it.—*q. d.* Nor has any name been affixed to it from any metal. The first age of the world was named Golden, from its resembling gold in purity; and after this came the Silver, the Brazen, the Iron Age; but now the age is so bad, that no metal can furnish it with a name which can properly describe the nature of it. Nomen ponere signifies to put or affix a name, *i. e.* to name. Nature herself can find no metal base enough to call it by.

31. *We invoke, &c.*] Pro Deum atque hominum fidem! was a usual exclamation on any thing wonderful or surprising happening.—*q. d.* We can seem much amazed, and cry out aloud against the vices of the age—we can call heaven and earth to witness our indignation.

32. *The vocal sportula.*] The dole-basket; the hope of sharing which opens the mouths of the people who stand by Fæsidius while he is pleading at the bar, and makes them, with loud shouts, extol his eloquence: hence the poet calls it vocalis sportula. See a like manner of expression, sat. xii. l. 82. See an account of the sportula, sat. i. l. 95, note. Comp. sat. x. l. 46.

HOR. lib. i. epist. xix. l. 37, 8.

Non ego ventosæ plebis suffragia venor
Impensis cœnarum, et tritæ munere vestis.

"*I never hunt th' inconstant people's*
"*vote*
"*With costly suppers, or a threadbare*
"*coat.*" FRANCIS.

The name Fæsidius, or Fessidius, as some editions have it, may mean some vain pleader of the time, who courted the applause of the mob, by treating them with his sportula. Perhaps no particular person may be only meant, but such sort of people in general.

33. *Old man, worthy the bulla.*] The bulla was an ornament worn about the necks of children, or at their breasts, made like an heart, and hollow within; they wore it till seventeen years of age, and then hung it up to the household gods.—PERS. sat. v. l. 31.

The poet addresses himself to his old friend Calvinus, in a joking manner; as if he said, "Well, old gentleman," (comp. l. 16, 17.) "worthy again to "wear your childish baubles, are you, at "sixty years old, such a child, as not to "know—"

Iron: for the wickedness of which, nature itself has not
Found a name, nor imposed it from any metal.
We invoke the faith of gods and men with clamour,
With as much as the vocal sportula praises Fæsidius
Pleading. Say, old man, worthy the bulla, know you not
What charms the money of another has? know you not
What a laugh your simplicity may stir up in the vulgar, when
You require from any not to forswear, and that he should
think, that to any
Temples there is some deity, and to the reddening altar?
Formerly our natives lived in this manner, before
Saturn, flying, took the rustic sickle, his diadem
Laid down: then, when Juno was a little girl,
And Jupiter as yet private in the Idæan caves.
No feasts of the gods above the clouds,
Nor Iliacan boy, nor handsome wife of Hercules.

34. *What charms, &c.*] *i. e.* As to be ignorant how great the temptation is, when a knave has other people's money in his power.

35. *What a laugh, &c.*] How the whole town will laugh at your simplicity.

35, 6. *When you require, &c.*] *q. d.* If you expect that people won't forswear themselves, when perjury is so common.

36. *Should think.*] *i. e.* And require that they should think, &c.

37. *Some deity, &c.*] Should believe that religion is not all a farce, but that really there is not any of the temples without some deity which notices the actions and behaviour of men, so as to punish perjury and breach of faith.

—*The reddening altar.*] *i. e.* Red with the blood of the sacrifices, or with the fire upon it.

q. d. How childish would you appear, and what a laughter would be raised against you, if you professed to expect either religion or morals in the present age?

38. *Natives.*] Indigenæ. The first natives and inhabitants of Italy, our home-bred ancestors.

—*Lived in this manner.*] Avoiding perjury and fraud, and believing the presence of the gods in their temples, and at their altars.

39. *Saturn flying.*] Saturn was expelled from Crete by his son Jupiter, and fled into Italy, where he hid himself, which from thence was called Latium, a latendo, and the people Latins. See Virg. Æn. viii. l. 319, 20. The poet means the Golden Age, (comp. sat. vi. l. 1, et seq. where Juvenal speaks of the simplicity of those times,) which the poets place during the reign of Saturn.

—*Rustic sickle.*] Or scythe, which Saturn is said to have invented, and to have taught the people husbandry, after his expulsion from his kingdom; for during the Golden Age, the earth brought forth every thing without culture. See Ovid, Met. lib. i. fab. iii.

—*His diadem, &c.*] His kingdom being seized by his son Jupiter—and he being driven out of it.

40. *When Juno, &c.*] The daughter of Saturn, sister and wife to Jupiter—a little girl—*i. e.* before she was grown up, and marriageable. In sat. vi. l. 15, he speaks of Jupiter in a state of impuberty, in the time of the Golden Age.

41. *Idæan caves.*] Jupiter, when born, was carried to mount Ida, in Crete, where he was concealed, and bred up, lest his father Saturn should devour him. See Ainsw. Saturnus.

42. *No feasts, &c.*] No carousing, as in after times there was supposed to be. Comp. l. 45.

43. *Iliacan boy.*] Ganymede, the son of Tros, king of Troy, or Ilium, whom Jupiter, in the form of an eagle, snatched up from mount Ida, and, displacing Hebe, made cup-bearer at the feasts of the gods.

—*Wife of Hercules.*] Hebe, the daughter of Juno, and cup-bearer to Jupiter;

Ad cyathos: et jam siccato nectare, tergens
Brachia Vulcanus Liparæa nigra taberna.
Prandebat sibi quisque Deus, nec turba Deorum
Talis, (ut est hodie,) contentaque sidera paucis
Numinibus, miserum urgebant Atlanta minori
Pondere. Nondum aliquis sortitus triste profundi
Imperium, aut Sicula torvus cum conjuge Pluto.
Nec rota, nec Furiæ, nec saxum, aut vulturis atri
Pœna: sed infernis hilares sine regibus umbræ.
Improbitas illo fuit admirabilis ævo.
Credebant hoc grande nefas, et morte piandum,
Si juvenis vetulo non assurrexerat; et si
Barbato cuicunque puer: licet ipse videret
Plura domi fraga, et majores glandis acervos.
Tam venerabile erat præcedere quatuor annis,
Primaque par adeo sacræ lanugo senectæ.
Nunc, si depositum non inficietur amicus,
Si reddat veterem cum tota ærugine follem,

she happened to make a slip at a banquet of the gods, so was turned out of her place, and Ganymede put into it: she was afterwards married to Hercules.

44. *The nectar, &c.*] Nectar, a pleasant liquor, feigned to be the drink of the gods. Siccato nectar, the nectar being all drunk up, the feast now over, (see sat. v. l. 47, siccadis calicem,) Vulcan retired to his forge. All this happened after the Golden Age, but not during the continuance of it.

45. *Wiping his arms.*] From the soot and dirt contracted in his filthy shop.

—*Liparæan.*] Near Sicily were several islands, called the Lipari Islands; in one of which, called Vulcania, Vulcan's forge was fabled to be. See Virg. viii. 416, et seq. This was in the neighbourhood of mount Ætna. See sat. i. l. 8.

46. *Every god dined by himself.*] The poet here, and in the whole of this passage, seems to make very free with the theology of his country, and, indeed, to satirize the gods of Rome as freely as he does the people.

—*Crowd of gods.*] The number of gods which the Romans worshipped might well be called turba deorum, for they amounted to above thirty thousand.

47. *This day.*] The Roman polytheism and idolatry went hand in hand with the wickedness of the times; they had a god for every vice, both natural and unnatural. The awful origin of all this, as well as its consequences, is set down by St. Paul, Rom. i. ver. 21—32.

—*The stars.*] The heavens, per metonym.

48. *Urged miserable Atlas.*] A high hill in Mauritania, feigned by the poets to bear up the heavens. See sat. viii. 32, note.

49. *Shared the same empire, &c.*] The world as yet was not divided by lot among the three sons of Saturn, by which Neptune shared the dominion of the sea—Jupiter heaven—and Pluto the infernal regions.

50. *His Sicilian wife.*] Proserpine, the daughter of Ceres, whom Pluto ravished out of Sicily, and made her his wife.

51. *A wheel.*] Alluding to the story of Ixion, the father of the Centaurs; Jupiter took him up into heaven, where he would have ravished Juno, but Jupiter formed a cloud in her shape, on which he begat the Centaurs. He was cast down to hell, for boasting that he had lain with Juno, where he was tied to a wheel, and surrounded with serpents.

—*Furies.*] Of which there were three, Alecto, Megæra, Tisiphone. These were sisters, the daughters of Acheron and Nox; they are described with torches

At the cups; and now the nectar being drunk up, Vulcan
Wiping his arms black with the Liparæan shop.
Every god dined by himself, nor was the crowd of gods
Such, (as it is at this day,) and the stars content with a few
Deities, urged miserable Atlas with a less
Weight. Nobody as yet shared the sad empire
Of the deep, or fierce Pluto with his Sicilian wife.
Nor a wheel, nor furies, nor a stone, or the punishment of the black
Vulture: but the shades happy without infernal kings.
Improbity was in that age to be wonder'd at.
They believed this a great crime, and to be punish'd by death,
If a youth had not risen up to an old man, and if
A boy to any who had a beard: tho' he might see
At home more strawberries, and greater heaps of acorn.
So venerable was it to precede by four years,
And the first down was so equal to sacred old age.
Now, if a friend should not deny a deposit,
If he should restore an old purse with all the rust;

in their hands, and snakes, instead of hair, on their heads.

51. *A stone.*] Alluding to Sisyphus, the son of Æolus; he greatly infested Attica with his robberies, but being slain by Theseus, he was sent to hell, and condemned to roll a great stone up an hill, which stone, when he had got it to the top, rolled back again, so that his labour was to be constantly renewed.

51, 2. *Black vulture.*] Prometheus was chained to mount Caucasus for stealing fire from heaven, where a black vulture was continually preying on his liver, which grew as fast as it was devoured.

52. *But the shades.*] The ghosts of the departed—were

—*Happy without infernal kings.*] For there being, at that time, no crimes, there wanted no laws nor kings to enforce them; of course no punishments.

53. *Improbity, &c.*] Villany of all kinds was scarcely known; any crime would have been a wonder.

55. *If a youth, &c.*] In those days of purity and innocence, the highest subordination was maintained. It was a capital crime for a young man even to have sitten down in the presence of an old one, or if sitting, not to have risen up on his approach. Comp. Job xxix. 8.

So for a boy not to have done the same in the presence of a youth, now arrived at the age of puberty, which was indicated by having a beard.

56. *Tho' he might see, &c.*] Strawberries, acorns, and such-like, are here supposed to be the first food of mankind in the Golden Age. The poet's meaning here is, that superiority in age always challengéd the respect above mentioned, from the younger to the elder, though the former might be richer, in the possessions of those days, than the latter.

58. *So venerable, &c.*] So observant were they of the difference paid to age, that even a difference of four years was to create respect, insomuch that the first appearance of down upon the chin was to be venerated by younger persons, as the venerable beard of old age was by those grown to manhood; so there was an equal and proportionate subordination throughout.

60. *Now.*] In our day.

—*Should not deny.*] Either deny that he received it, or should not refuse to deliver it.

—*A deposit.*] Something committed to his trust.

61. *With all the rust.*] *i. e.* The coin, which has lain by so long as to have

Prodigiosa fides, et Tuscis digna libellis:
Quæque coronata lustrari debeat agna.
Egregium sanctumque virum si cerno, bimembri
Hoc monstrum puero, vel mirandis sub aratro
Piscibus inventis, et fœtæ comparo mulæ;
Sollicitus tanquam lapides effuderit imber,
Examenque apium longa consederit uva
Culmine delubri, tanquam in mare fluxerit amnis
Gurgitibus miris, et lactis vortice torrens.
Intercepta decem quereris sestertia fraude
Sacrilega? quid si bis centum perdidit alter
Hoc arcana modo? majorem tertius illa
Summam, quam patulæ vix ceperat angulus arcæ?
Tam facile et pronum est superos contemnere testes,
Si mortalis idem nemo sciat. Aspice quanta
Voce neget; quæ sit ficti constantia vultus.
Per solis radios, Tarpeiaque fulmina jurat,

contracted a rust, not having been used. Meton.

62. *Prodigious faithfulness!*] Such a thing would be looked upon, in these times, as a prodigy of honesty.

A like sentiment occurs in TER. Phorm. act i. sc. ii. where Davus returns to Geta some money which he had borrowed.

DAV. *Accepe, hem;*
Lectum est, conveniet numerus; quantum debui.
GET. *Amo te, et non neglexisse habeo gratiam.*
DAV. *Præsertim ut nunc sunt mores: adeo res redit,*
Si quis quid reddit, magna habenda est gratia.

—*Worthy the Tuscan books!*] To be recorded there among other prodigies. It is said, that the art of soothsaying first came from the Tuscans, which consisted in foretelling future events from prodigies; these were recorded in books, and were consulted on occasion of any thing happening of the marvellous kind, as authorities for the determination of the auspices, or soothsayers, thereupon.

63. *Expiated, &c.*] When any prodigy happened, the custom of the Tuscans was to make an expiation by sacrifice, in order to avert the consequences of ill omens, which were gathered from prodigies. This the Romans followed.

—*A crowned she-lamb.*] They put garlands of flowers, or ribbands, on the heads of the victims. A she-lamb was the offering on such an occasion.

64. *An excellent.*] Egregium—ex toto grege lectum—*i. e.* as we say, one taken out of the common herd of mankind—choice—singular for great and good qualities.

65. *A boy of two parts.*] A monstrous birth, as prodigious as a child born with parts of two different species: hence the Centaurs were called bimembres.

—*Wonderful fishes, &c.*] A wondrous shoal of fish unexpectedly turned up in ploughing the ground.

66. *A mule with foal.*] Which was never known to happen. Though Appian, lib. i. says, that before the coming of Sylla, a mule brought forth in the city. This must be looked on as fabulous.

67. *Anxious.*] Solicitous for the event.

—*As if a shower, &c.*] As if the clouds rained showers of stones.

68. *A swarm, &c.*] It was accounted ominous if a swarm of bees settled on an house, or on a temple.

—*Long bunch.*] When bees swarm and settle any where, they all cling to one another, and hang down, a considerable length, in the form of a bunch of grapes. Hence VIRG. Georg. iv. 557, 8.

—*Jamque arbore summa*
Confluere, et lentis uvam demittere ramis.

Prodigious faithfulness! and worthy the Tuscan books!
And which ought to be expiated by a crowned she-lamb.
If I perceive an excellent and upright man, I compare
This monster to a boy of two parts, or to wonderful fishes
Found under a plough, or to a mule with foal.
Anxious as if a shower had pour'd forth stones,
And a swarm of bees had settled, in a long bunch,
On the top of a temple, as if a river had flow'd into the sea
With wond'rous gulfs, and rushing with a whirlpool of milk.
Do you complain that ten sestertiums are intercepted by
Impious fraud? what if another has lost two hundred secret
Sestertiums in this manner? a third a larger sum than that,
Which the corner of his wide chest had scarce received?
So easy and ready it is, to contemn the gods who are witnesses,
If that same thing no mortal can know. Behold, with how great
A voice he denies it, what steadiness there is of feigned countenance.
By the rays of the sun, and the Tarpeian thunderbolts he swears;

69. *A river, &c.*] All rivers run into the sea, and many with great violence; therefore the poet cannot mean that there is any wonder in this; but in flowing with unusual and portentous appearances, such as being mixed with blood, which Livy speaks of, lib. xxiv. c. 10. or the like.

70. *Rushing.*] Torrens—violent, headlong, running in full stream, like the rushing of a land-flood, with dreadful violence, eddying in whirlpools of milk. When we consider what has been said in the last seven lines, what an idea does it give us of the state of morals at Rome in the time of Juvenal!

71. *Ten sestertiums.*] About 80*l.* 14*s.* 7*d.* of our money.

—*Intercepted.*] *i. e.* Prevented from coming to your hands.

72. *What if another, &c.*] The poet endeavours to comfort his friend under his loss, and to keep him from indulging too great a concern about it, by wishing him to consider that he is not so great a sufferer as many others perhaps might be by a like fraud.

—*Secret, &c.*] Arcana—*q. d.* bis centum sestertia arcana—*i. e.* delivered or lent secretly, when no witnesses were by, as had been the case of Juvenal's friend Calvinus.

74. *Which the corner, &c.*] Another, says he, may have lost so large a sum of money, as even to be greater than could be easily contained in a large chest, though stuffed at every corner, in which he had stowed it.

75. *So easy and ready, &c.*] So prone are men to despise the gods, who are witnesses to all their actions, that if they can but hide them from the eyes of men, they make themselves quite easy under the commission of the greatest frauds.

76. *Behold, with how great, &c.*] This contempt of the gods is carried so far, that men will not only defraud, but, with a loud unfaltering voice, and the most unembarrassed countenance, deny every thing that's laid to their charge; and this by the grossest perjury.

77. *Feigned countenance.*] Putting on, in his looks, a semblance of truth and honesty.

78. *By the rays of the sun.*] This was an usual oath. See Æn. iii. 599, 600, and note. Delph. edit.

—*Tarpeian thunderbolts.*] *i. e.* The thunder of Jupiter, who had a temple of the Tarpeian rock. See sat. vi. 47, note.

Et Martis frameam, et Cirrhæi spicula vatis;
Per calamos venatricis, pharetramque puellæ,
Perque tuum, pater Ægæi Neptune, tridentem:
Addit et Herculeos arcus, hastamque Minervæ,
Quicquid habent telorum armamentaria cœli.
Si vero et pater est, comedam, inquit, flebile gnati
Sinciput elixi, Pharioque madentis aceto.
Sunt, in Fortunæ qui casibus omnia ponunt,
Et nullo credunt mundum rectore moveri,
Natura volvente vices et lucis, et anni,
Atque ideo intrepidi quæcunque altaria tangunt.
Est alius, metuens ne crimen pœna sequatur:
Hic putat esse Deos, et pejerat, atque ita secum;
Decernat quodcunque volet de corpore nostro
Isis, et irato feriat mea lumina sistro,
Dummodo vel cæcus teneam, quos abnego, nummos.

79. *Cyrrhæan prophet.*] Apollo, who had an oracle at Delphos, near Cirrha, a city of Phocis, where he was worshipped.

80. *Virgin-huntress.*] Puellæ venatricis. Diana, the fabled goddess of hunting; she, out of chastity, avoided all company of men, retired into the woods, and there exercised herself in hunting.

81. *Trident.*] Neptune's trident was a sort of spear with three prongs at the end, and denoted his being king of the sea, which surrounded the three then known parts of the world. With this instrument he is usually represented, and with this he was supposed to govern the sea, and even to shake the earth itself: so that there is no wonder that the superstitious heathen should swear by it, as Neptune was so considerable an object of their veneration and worship. See Virg. Æn. i. 142—149, et al.

—*Father of Ægeus.*] Ægeus was the son of Neptune, the father of Theseus. He reigned at Athens—he threw himself into the Ægean sea, which was so named after him.

82. *Herculean bows.*] Perhaps the poet particularly here alludes to those fatal bows and arrows of Hercules, which he gave to Philoctetes, the son of Pæas, king of Melibœa, a city of Thessaly, at the foot of mount Ossa; and which weapons, unless Philoctetes had carried to Troy, it was fated that the city could not have been taken. See Virg. Æn. iii. 402, and note, Delph.

83. *Armories of heaven.*] Juvenal held the Roman mythology in great contempt: he certainly means here to deride the folly of imagining that the gods had arsenals or repositories of arms.

84. *A father, &c.*] Here is an allusion to the story of Thyestes, the brother of Atreus, who, having committed adultery with the wife of Atreus, Atreus in revenge killed and dressed the child born of her, and served him up to his brother at his own table.

The defrauder is represented as perjuring himself by many oaths; and now he wishes, that the fate of Thyestes may be his, that he may have his son dressed and served up to table for him to eat, if he be guilty of the fraud which is laid to his charge.

85. *Part of the head.*] Sinciput signifies the forepart, or, perhaps, one half of the head, when divided downwards. See Ainsw. Quasi semicaput—or, a scindendo, from whence sinciput.

—*Pharian vinegar.*] Pharos was an island of Egypt, from whence came the best vinegar, of which were made sauces and seasonings for victuals of various kinds. The poet does not add this without an ironical fling at the luxury of his day.

86. *There are, &c.*] *i. e.* There are some so atheistically inclined, as to attribute all events to mere chance.

87. *The world to be moved, &c.*] Epicurus and his followers acknowledged that there were gods, but that they took no care of human affairs, nor interfered

And the javelin of Mars, and the darts of the Cyrrhæan prophet;
By the shafts, and the quiver of the virgin-huntress,
And by thy trident, O Neptune, father of Ægeus:
He adds also the Herculean bows, and the spear of Minerva,
Whatever the armories of heaven have of weapons;
And truly if he be a father, I would eat, says he, a doleful
Part of the head of my boiled son, and wet with Pharian vinegar.

There are who place all things in the chances of Fortune,
And believe the world to be moved by no governor,
Nature turning about the changes both of the light and year,
And therefore intrepid they touch any altars whatsoever.

Another is fearing lest punishment may follow a crime:
He thinks there are gods, and forswears, and thus with himself—
" Let Isis decree whatever she will concerning this body
" Of mine, and strike my eyes with her angry sistrum,
" So that, even blind, I may keep the money which I deny.

in the management of the world. So HOR. sat. v. lib. i. l. 101—3.

Deos didici securum agere ævum,
Nec, si quid miri faciat natura, Deos id
Tristes ex alto cœli demittere tecto.

88. *Nature, &c.*] A blind principle, which they call nature, bringing about the revolutions of days and years—(lucis et anni)—acting merely mechanically, and without design.

89. *Intrepid they touch, &c.*] When a man would put another to his solemn oath, he brought him to a temple, and there made him swear, laying his hand upon the altar. But what constraint could this have on the consciences of those who did not believe in the interference of the gods—what altars could they be afraid to touch, and to swear by in the most solemn manner, if they thought that perjury was not noticed?

90. *Another, &c.*] The poet, having before mentioned atheists, who thought the world governed by mere chance, or, though they might allow that there were gods, yet that these did not concern themselves in the ordering of human affairs, now comes to another sort, who did really allow not only the existence, but also the providence of the gods, and their attention to what passed among mortals, and yet such persons having a salvo, to console themselves under the commission of crimes, which he well describes in the following lines.

91. *Thus with himself.*] *i. e.* Thus argues with himself, allowing and fearing that he will be punished.

92. " *Let Isis,*" *&c.*] Isis was originally an Egyptian goddess; but the Romans having adopted her among their deities, they built her a temple at Rome, where they worshipped her. She was supposed to be much concerned in inflicting diseases and maladies on mankind, and particularly on the perjured.

93. *Strike my eyes.*] Strike me blind.

—*Angry sistrum.*] The sistrum was a musical instrument; it is variously described, but generally thought to be a sort of timbrel, of an oval, or a triangular form, with loose rings on the edges, which, being struck with a small iron rod, yielded a shrill sound. The Egyptians used it in battle instead of a trumpet. It was also used by the priests of Isis at her sacrifices, and the goddess herself was described as holding one in her right hand.

Her angry sistrum—per hypallagen—for the angry goddess with her sistrum.

94. *Keep the money, &c.*] Juvenal here describes one, who, having money intrusted to him, refuses to deliver it up when called upon, and who is daring enough, not only to deny his ever having

Et phthisis, et vomicæ putres, et dimidium crus
Sunt tanti? pauper locupletem optare podagram
Ne dubitet Ladas, si non eget Anticyra, nec
Archigene: quid enim velocis gloria plantæ
Præstat, et esuriens Pisææ ramus olivæ?
UT SIT MAGNA, TAMEN CERTE LENTA IRA DEORUM EST.
Si curant igitur cunctos punire nocentes,
Quando ad me venient? sed et exorabile numen
Fortasse experiar: solet his ignoscere. Multi
Committunt eadem diverso crimina fato.
Ille crucem pretium sceleris tulit, hic diadema.
Sic animum diræ trepidum formidine culpæ
Confirmant. Tunc te sacra ad delubra vocantem
Præcedit, trahere immo ultro, ac vexare paratus.
Nam cum magna malæ superest audacia causæ,
Creditur a multis fiducia: mimum agit ille,
Urbani qualem fugitivus scurra Catulli.
Tu miser exclamas, ut Stentora vincere possis,

received it, but to defy all punishment, and its consequences, so that he may but succeed in his perjury and fraud, and still keep the money in his possession.

95. *A phthisic.*] (From Gr. φθισις, a φθιω, to corrupt.) A consumption of the lungs.

—*Putrid sores.*] Vomicæ—imposthumes of a very malignant kind.

—*Half a leg.*] The other half being amputated on account of incurable sores, which threatened mortification.

96. *Of such consequence.*] Tanti—of so much consequence—*i. e.* as to counterbalance the joy of possessing a large sum of money.

—*Ladas.*] The name of a famous runner, who won the prize at the Olympic games.

97. *The rich gout.*] So called, because it usually attacks the rich and luxurious.

—*If he does not want Anticyra.*] *i. e.* If he be not mad. Anticyra, an island of the Archipelago, was famous for producing great quantities of the best hellebore, which the ancients esteemed good to purge the head in cases of madness. Whence naviga Anticyram, was as much as to say, you are mad. See HOR. lib. ii. sat. iii. l. 166.

98. *Archigenes.*] Some famous physician, remarkable, perhaps, for curing madness. See sat. vi. 235.

—*The glory of a swift foot, &c.*] What good does the applause got by his swiftness do him? it will not fill his belly.

99. *Hungry branch of the Pisæan olive.*] Pisa was a district of Elis, in Peloponnesus, in which was Olympia, where the Olympian games were celebrated: the victors in which were crowned with chaplets made of olive-branches, hence called Pisæan.

The hungry branches—*i. e.* that will afford no food to the gainers of it. See note on l. 93, ad fin.

The speaker here means, that to be sick and rich, is better than to be healthy and poor; that the famous Ladas, unless he were mad, would sooner choose to be laid up with the gout and be rich, than to enjoy all the glory of the Olympic games and be poor.

100. *Tho' the anger, &c.*] Another flatters himself, that, though punishment may be heavily inflicted some time or other, yet the evil day may be a great way off. See Eccl. viii. 11.

101. *If they take care, &c.*] *q. d.* If they do observe the actions of men, and attend to what they do, so as to take order for the punishment of guilt, wherever they find it, yet it may be a great while before it comes to my turn to be punished.

"Are a phthisic, or putrid sores, or half a leg
"Of such consequence? let not poor Ladas doubt to wish for
"The rich gout, if he does want Anticyra, nor
"Archigenes: for what does the glory of a swift foot
"Avail him, and the hungry branch of the Pisæan olive?"
"THO' THE ANGER OF THE GODS BE GREAT, YET CERTAINLY IT IS "SLOW.
"If they take care therefore to punish all the guilty,
"When will they come to me?—But, perhaps too, the deity
"Exorable I may experience: he useth to forgive these things.
"Many commit the same crimes with a different fate.
"One has borne the cross as a reward of wickedness, another "a diadem."
Thus the mind trembling with the fear of dire guilt
They confirm: then you, calling him to the sacred shrines,
He precedes, even ready of his own accord to draw you, and to teaze you.
For when great impudence remains to a bad cause,
It is believed confidence by many: he acts a farce,
Such as the fugitive buffoon of the witty Catullus.
You miserable exclaim, so as that you might overcome Stentor,

103. *Exorable, &c.*] It may be I shall escape all punishment; for perhaps I may obtain forgiveness and find the Deity easy to be intreated.

——*He useth, &c.*] *i. e.* Crimes of this sort, which was not committed out of contempt of the Deity, but merely to get a little money, he usually forgives.

104. *Different fate.*] Another subterfuge of a guilty conscience is, that though, in some instances, wrong doers are punished grievously, yet in others they succeed so happily as to obtain rewards: so that the event of wickedness is very different to different people.

105. *Borne the cross, &c.*] The same species of wickedness that has brought one man to the gallows, has exalted another to a throne.

106, 7. *Thus they confirm.*] By all these specious and deceitful reasonings they cheat themselves into the commission of crimes, and endeavour to silence the remonstrances and terrors of a guilty conscience.

108. *He precedes, &c.*] Thus confident, the wretch whom you summon to the temple, in order to swear to his innocence, leads the way before you, as if in the utmost haste to purge himself by oath.

—*Ready to draw, &c.*] He is ready to drag you along by force, and to harass and teaze you to get on faster, in order to bring him to his oath.

109. *When great impudence, &c.*] When a man is impudent enough, however guilty, to set a good face upon the matter, this is mistaken by many for a sign of honest confidence, arising from innocence.

110. *He acts the farce, &c.*] Alluding to a play written by one Lutatius Catullus, called the Phasma, or Vision, (see sat. viii. 185, 6.) in which there was a character of a buffoon who ran away from his master, after having cheated him, and then vexed, and even provoked him, that he might be brought to swear himself off, cheerfully proposing thus to be perjured. This play is lost by time, so that nothing certain can be said concerning this allusion; but what is here said (after Holyday) seems probable.

111. *Witty Catullus.*] Some expound urbani, here, as the cognomen of this Catullus.

112. *You miserable exclaim—*] You, half-mad with vexation at finding your-

Vel potius quantum Gradivus Homericus: Audis,
Jupiter, hæc? nec labra moves, cum mittere vocem
Debueras, vel marmoreus, vel aheneus? aut cur
In carbone tuo charta pia thura soluta
Ponimus, et sectum vituli jecur, albaque porci
Omenta? ut video, nullum discrimen habendum est
Effigies inter vestras, statuamque Bathylli.
Accipe, quæ contra valeat solatia ferre,
Et qui nec Cynicos, nec Stoica dogmata legit
A Cynicis tunica distantia; non Epicurum
Suspicit exigui lætum plantaribus horti.
Curentur dubii medicis majoribus ægri,
Tu venam vel discipulo committe Philippi.
  Si nullum in terris tam detestabile factum
Ostendis, taceo; nec pugnis cædere pectus
Te veto, nec plana faciem contundere palma;

self thus treated, and in amazement at the impudence of such a perjury, break forth aloud.

112. *Stentor.*] A Grecian mentioned by Homer. Il. ε. l. 785, 6. to have a voice as loud as fifty people together.

113. *Homerican Gradivus.*] See note, sat. ii. l. 128. Homer says, (Il. ε. 860—2.) that when Mars was wounded by Diomede, he roared so loud that he frightened the Grecians and Trojans, and made a noise as loud as 10,000 men together.

In some such manner as this, wouldst thou, my friend Calvinus, exclaim, and call out to Jupiter.

114. *Nor move your lips.*] Canst thou be a silent hearer, O Jupiter, of such perjuries as these? wilt thou not so much as utter a word against such doings, when one should think thou oughtest to threaten vengeance, wert thou even made of marble or brass, like thine images which are among us?

115. *Or why.*] Where is the use—to what purpose is it?

116. *Put we, &c.*] See sat. xii. l. 89, note.

116, 17. *From the loos'd paper.*] Some think that the offerers used to bring their incense wrapped up in a paper, and, coming to the altar, they undid or opened the paper, and poured the incense out of it upon the fire.

But others, by charta soluta (abl. absol.) understand a reference to the custom, mentioned sat. x. 55. (see note there,) of fastening pieces of paper, containing vows, upon the images of the gods, and taking them off when their prayers were granted, after which they offered what they had vowed.

117. "*The cut liver,*" *&c.*] The liver cut out of a calf, and the caul which covered the inwards of an hog, were usual offerings.

119. "*The statue of Bathyllus.*"] A fiddler and a player, whose statue was erected in the temple of Juno, at Samos, by the tyrant Polycrates.—*q. d.* At this rate, I don't see that there is any difference between thy images, O Jupiter, and those that may be erected in honour of a fiddler.

In this expostulatory exclamation to Jupiter, which the poet makes his friend utter with so much vehemence, there is very keen raillery against the folly and superstition that prevailed at Rome, which Juvenal held in the highest contempt. This almost reminds one of that fine sarcasm of the prophet Elijah, 1 Kings, xviii. 27.

120. *Hear, &c.*] The poet is now taking another ground to console his friend, by representing to him the frequency not only of the same, but of much greater injuries than what he has suffered; and that he, in being ill used, is only sharing the common lot of mankind, from which he is not to think himself exempt.

Or rather as much as the Homerican Gradivus: "Do you hear,
"O Jupiter, those things? nor move your lips, when you ought
"To send forth your voice, whether you are of marble or of
"brass? or why,
"On thy coal, put we the pious frankincense from the loos'd
"Paper, and the cut liver of a calf, and of an hog
"The white caul? as I see, there is no difference to be reckon'd,
"Between your images, and the statue of Bathyllus."
Hear, what consolations on the other hand one may bring,
And who neither hath read the Cynics, nor the Stoic doctrines, differing
From the Cynics by a tunic: nor admires Epicurus
Happy in the plants of a small garden.
The dubious sick may be taken care of by greater physicians,
Do you commit your vein even to the disciple of Philip.
If you shew no fact in all the earth so detestable,
I am silent: nor do I forbid you to beat your breast
With your fists, nor to bruise your face with your open palm;

120. *Hear.*] Accipe—auribus understood.

121. *Neither hath read.*] Never hath made these his study.

—*The Cynics.*] The followers of Diogenes.

—*Stoic doctrines.*] The doctrines of Zeno and his followers, who were called Stoics, from στωα, a porch, where they taught.

—*Differing, &c.*] The people differed from each other in their dress, the Cynics wearing no tunic (a sort of waistcoat) under their cloaks, as the Stoics did; but both agreed in teaching the contempt of money, and of the change of fortune.

122. *Epicurus.*] A philosopher of Athens, a temperate and sober man, who lived on bread and water and herbs: he placed man's chief happiness in the pleasure and tranquillity of the mind. He died of the stone at Athens, aged seventy-two. His scholars afterwards sadly perverted his doctrines, by making the pleasures of the body the chief good, and ran into those excesses which brought a great scandal on the sect. Suspicit—lit. looks up to.

124. *Dubious sick, &c.*] Those who are so ill, that their recovery is doubtful, should be committed to the care of very experienced and able physicians.

So, those who are afflicted with heavy misfortunes, stand in need of the most grave and learned advice.

125. *Commit your vein, &c.*] A person whose cause of illness is but slight, may trust himself in the hands of a young beginner.

So you, Calvinus, whose loss is but comparatively slight, have no need of Stoics, or Cynics, or of such a one as Epicurus, to console you; I am sufficient for the purpose, though I do not read or study such great philosophers.

—*Philip.*] Some surgeon of no great credit or reputation; but even his apprentice might be trusted to advise bleeding, or not, in a slight disorder. So you may safely trust to my advice in your present circumstances, though I am no deep philosopher; a little common sense will serve the turn.

The whole of these two last lines is allegorical; the ideas are taken from bodily disorder, but are to be transferred to the mind.

126. *If you shew, &c.*] Could you shew no act in all the world so vile as this which has been done towards you, I would say no more—I would freely abandon you to your sorrows, as a most singularly unhappy man.

127. *Nor do I, &c.*] *i. e.* Go on, like a man frantic with grief—beat your breast—slap your face till it be black and blue.

Quandoquidem accepto claudenda est janua damno,
Et majore domus gemitu, majore tumultu
Planguntur nummi, quam funera: nemo dolorem
Fingit in hoc casu, vestem deducere summam
Contentus, vexare oculos humore coacto:
Ploratur lachrymis amissa pecunia veris.
Sed si cuncta vides simili fora plena querela;
Si decies lectis diversa parte tabellis,
Vana supervacui dicunt chirographa ligni,
Arguit ipsorum quos litera, gemmaque princeps
Sardonyches, loculis quæ custoditur eburnis:
Ten', o delicias, extra communia censes
Ponendum? Qui tu gallinæ filius albæ,
Nos viles pulli nati infelicibus ovis?

129. *Since, &c.*] In a time of mourning for any great loss, it was usual to shut the doors and windows.

—*Loss being received.*] A loss of money incurred.—He is here rallying his friend Calvinus.—*q. d.* Inasmuch as the loss of money is looked upon as the most serious of all losses, doubtless you ought to bewail your misfortune, with every circumstance of the most unfeigned sorrow.

130. *Mourning of the house, &c.*] *i. e.* Of the family—for, to be sure, the loss of money is a greater subject of grief, and more lamented, than the deaths of relations.

131. *Nobody feigns, &c.*] The grief for loss of money is very sincere, however feigned it usually is at funerals.

132. *Consent to sever, &c.*] Nobody contents himself with the mere outward show of grief—such as rending the upper edge of a garment, which was an usual sign of grief.

133. *Vex the eyes, &c.*] To rub the eyes, in order to squeeze out a few forced tears.

See TERENT. Eun. act i. sc. i. where Parmeno is describing the feigned grief of Phædria's mistress, and where this circumstance of dissimulation is finely touched:

Hæc verba una mehercle falsa lacrumula,
Quam, oculos terendo misere, vix vi expresserit,
Restinguet, &c.

So VIRG. Æn. ii. l. 196.

Captique dolis lachrymisque coacti.

134. *Lost money is deplored, &c.*] When we see a man deploring the loss of money, we may believe the sincerity of his tears.

The poet in this, and the preceding lines on this subject, finely satirizes the avarice and selfishness of mankind, as well as their hypocrisy and all want of real feelings, where self is not immediately concerned.

135. *If you see, &c.*] *q. d.* However I might permit you to indulge in sorrow, if no instance of such fraud and villany had happened to any body but yourself, yet if it be every day's experience, if the courts of justice are filled with complaints of the same kind, why should you give yourself up to grief, as singularly wretched, when what has happened to you is the frequent lot of others?

136. *If, tablets.*] *i. e.* Deeds or obligations written on tablets. See sat. ii. l. 58, note.

—*Read over, &c.*] *i. e.* Often read over in the hearing of witnesses, as well as of the parties.

—*By the different party.*] This expression is very obscure, and does not appear to me to have been satisfactorily elucidated by commentators. Some read diversa in parte, and explain it to mean, that the deeds had been read over in different places—variis in locis, says the Delphin interpretation. However, after much consideration, I rather approve of reading diversa parte, by the different (*i. e.* the opposite) party. Pars means, sometimes, a side or party in contention. AINSW. In this view it exaggerates

Since, loss being received, the gate is to be shut,
And with greater mourning of the house, with a greater tumult,
Money is bewailed than funerals: nobody feigns grief
In this case, content to sever the top of the garment,
To vex the eyes with constrained moisture:
Lost money is deplored with true tears.
But if you see all the courts filled with the like complaint,
If, tablets being read over ten times, by the different party,
They saw the hand-writings of the useless wood are vain,
Whom their own letters convicts, and a principal gem
Of a sardonyx, which is kept in ivory boxes.
Think you, O sweet Sir, that out of common things
You are to be put? How are you the offspring of a white hen,
We, vile chickens hatched from unfortunate eggs?

the impudence and villany of a man who denied his deed or obligation, seeing that his adversary, the creditor, having frequently read over the deeds, could not be mistaken as to its contents, any more than the debtor, who had signified and sealed it, as well as heard it read over.

137. *They say.*] *i. e.* The fraudulent debtors say, that the hand-writings contained in the bonds are false and void.

Supervacuus means superfluous, serving to no purpose or use.—Supervacui ligni, *i. e.* of the inscribed wooden tablets, which are of no use, though the obligation be written on them.

q.d. Notwithstanding the hand-writing appears against them, signed and sealed by themselves, and that before witnesses, yet they declare that it is all false, a mere deceit, and of no obligation whatsoever—they plead, non est factum, as we say.

138. *Whom their own letters convicts.*] Whose own hand-writing proves it to be their own deed.

—*A principal gem, &c.*] Their seal cut upon a sardonyx of great value, with which they sealed the deed.

139. *Which is kept, &c.*] Kept in splendid cases of ivory, perhaps one within another, for its greater security. By this circumstance, the poet seems to hint, that the vile practice which he mentions was by no means confined to the lower sort of people, but had made its way among the rich and great.

140. *O sweet Sir.*] Delicias—hominis understood. Comp. sat. vi. l. 47. An ironical apostrophe to his friend.

Deliciæ is often used to denote a darling, a minion, in which a person delights; here delicias might be rendered choice, favourite, *i. e.* of fortune—as if exempted from the common accidents of life—as if put or placed out of their reach.

141. *How.*] Why—by what means—how can you make it out?

—*The offspring of a white hen.*] The colour of white was deemed lucky. This expression seems to have been proverbial in Juvenal's time to denote a man that is born to be happy and fortunate.

Some suppose the original of this saying to be the story told by Suetonius in his life of Galba, where he mentions an eagle, which soaring over the head of Livia, a little after her marriage with Augustus, let fall into her lap a white hen, with a laurel-branch in her mouth; which hen, being preserved, became so fruitful, that the place where this happened was called Villa ad Gallinas.

But the poet saying nothing of fruitfulness, but of the colour only, it is rather to be supposed that Erasmus is right, in attributing this proverb to the notion which the Romans had of a white colour, that it denoted luck or happiness, as dies albi, and albo lapillo notati, and the like.

142. *Unfortunate eggs.*] The infelicibus ovis, put here in opposition to the white hen, seems to imply the eggs of some birds of unhappy omen, as crows, ravens, &c. figuratively to denote those who are born to be unfortunate.

Sæpe sinistra cava prædixit ab ilice
Cornix. VIRG. ecl. i. 18; and ix. 15.

Rem pateris modicam, et mediocri bile ferendam,
Si flectas oculos majora ad crimina: confer
Conductum latronem, incendia sulphure cœpta,
Atque dolo, primos cum janua colligit ignes:
Confer et hos, veteris qui tollunt grandia templi
Pocula adorandæ rubiginis, et populorum
Dona, vel antiquo positas a rege coronas.
Hæc ibi si non sunt, minor extat sacrilegus, qui
Radat inaurati femur Herculis, et faciem ipsam
Neptuni, qui bracteolam de Castore ducat.
An dubitet, solitus totum conflare Tonantem?
Confer et artifices, mercatoremque veneni,
Et deducendum corio bovis in mare, cum quo
Clauditur adversis innoxia simia fatis.
Hæc quota pars scelerum, quæ custos Gallicus urbis
Usque a lucifero, donec lux occidat, audit?
Humani generis mores tibi nosse volenti
Sufficit una domus; paucos consume dies, et
Dicere te miserum, postquam illinc veneris, aude.
Quis tumidum guttur miratur in Alpibus? aut quis

143. *With moderate choler, &c.*] *i. e.* Moderate wrath, anger, resentment, when you consider how much greater injuries others suffer from greater crimes.

144. *Compare.*] Consider in a comparative view.

145. *Hired thief.*] Or cut-throat, who is hired for the horrid purpose of assassination.

—*Burnings begun with sulphur.*] Which is here put, by synec. for all sort of combustible matter, with which incendiaries fire houses.

146. *By deceit.*] In a secret manner, by artfully laying the destructive materials, so as not to be discovered till too late to prevent the mischief.

—*Collects the first fires.*] So as to prevent those who are in the house from getting out, and those who are without from getting in, to afford any assistance. It is not improbable that the poet here glances at the monstrous act of Nero, who saw Rome on fire.

147. *Large cups, &c.*] Who are guilty of sacrilege, in stealing the sacred vessels which have been for ages in some antique temple, and which are venerable from the rust which they have contracted by time.

148, 9. *The gifts of the people.*] Rich and magnificent offerings, given to some shrine by a whole people together, in honour of the god that presided there.

149. *Crowns placed, &c.*] As by Romulus and other kings, whose crowns, in honour of their memory, were hung up in the temples of the gods.

150. *If these are not there.*] If it so happen that there be no such valuable relics as these now mentioned, yet some petty sacrilegious thief will deface and rob the statues of the gods.

151. *Scrape the thigh, &c.*] To get a little gold from it.

151, 2. *Face of Neptune.*] Some image of Neptune, the beard whereof was of gold.

152. *Draw off the leaf-gold, &c.*] Peel it off, in order to steal it, from the image of Castor: there were great treasures in his temple. See sat. xiv. l. 260.

153. *Will he hesitate.*] At such comparatively small matters as these, who could steal a whole statue of Jupiter, and then melt it down; and who can make a practice of such a thing? A man who accustoms himself to greater crimes, can't be supposed to hesitate about committing less.

154. *Contrivers, and the merchant of poison.*] Those who make and those who

You suffer a moderate matter, and to be borne with moderate choler,
If you bend your eyes to greater crimes: compare
The hired thief, burnings begun with sulphur,
And by deceit, when the gate collects the first fires:
Compare also these, who take away the large cups
Of an old temple, of venerable rust, and the gifts
Of the people, or crowns placed by an ancient king.
If these are not there, there stands forth one less sacrilegious, who
May scrape the thigh of a gilt Hercules, and the very face of
Neptune, who may draw off the leaf-gold from Castor.
Will he hesitate, who is used to melt a whole Thunderer?
Compare also the contrivers, and the merchant of poison,
And him to be launched into the sea in the hide of an ox,
With whom an harmless ape, by adverse fates, is shut up.
How small a part this of the crimes, which Gallicus, the keeper of the city,
Hears from the morning, until the light goes down?
To you who are willing to know the manners of the human race
One house suffices; spend a few days, and dare
To call yourself miserable, after you come from thence.
Who wonders at a swoln throat in the Alps? or who

sell poisonous compositions, for the purposes of sorcery and witchcraft, or for killing persons in a secret and clandestine manner. See HOR. sat. ix. lib. i. 31. and epod. ix. 1. 61.

155. *Launched into the sea, &c.*] Parricides were put into a sack made of an ox's hide, together with an ape, a cock, a serpent, and a dog, and thrown into the sea. See sat. viii. 214. The fate of these poor innocent animals is very cruel, they having done no wrong. Deducendum. Met. See VIRG. G. i. 255.

157. *Keeper of the city.*] Rutilius Gallicus was appointed, under Domitian, præfectus urbis, who had cognizance of capital offences, and sat every day on criminal causes.

158. *From the morning.*] Lucifero. The planet Venus, when seen at daybreak, is called Lucifer—*i. e.* the bringer of light. See sat. viii. 12.

Nascere præque diem veniens age Lucifer almum. VIRG. ecl. viii. l. 17.

Lucifer ortus erat——

OV. Met. iv. 664.

It is not to be supposed that the præfectus urbis literally sat from morning to night every day, but that he was continually, as the phrase among us imports, hearing causes, in which the most atrocious crimes were discovered and punished.

160. *One house suffices.*] *q. d.* If you desire to be let into a true history of human wickedness, an attendance at the house of Gallicus alone will be sufficient for your purpose.

—*Spend a few days, &c.*] Attend there for a few days, and when you come away, dare, if you can, to call yourself unhappy, after hearing what you have heard at the house of Gallicus. Domus is a very general word, and need not be restricted here to signify the private house of the judge, but may be understood of the court or place where he sat to hear causes.

162. *Swoln throat, &c.*] The inhabitants about the Alps have generally great swellings about their throats, occasioned, as some suppose, by drinking snow-water. The French call these protuberances on the outside of the throat, goitres.

In Meroë crasso majorem infante mamillam?
Cærula quis stupuit Germani lumina, flavam
Cæsariem, et madido torquentem cornua cirro?
Nempe quod hæc illis natura est omnibus una.
Ad subitas Thracum volucres, nubemque sonoram
Pygmæus parvis currit bellator in armis:
Mox impar hosti, raptusque per aera curvis
Unguibus a sæva fertur grue: si videas hoc
Gentibus in nostris, risu quatere: sed illic,
Quanquam eadem assidue spectentur prælia, ridet
Nemo, ubi tota cohors pede non est altior uno.
Nullane perjuri capitis, fraudisque nefandæ
Pœna erit? Abreptum crede hunc graviore catena
Protinus, et nostro (quid plus velit ira?) necari
Arbitrio: manet illa tamen jactura, nec unquam
Depositum tibi sospes erit: sed corpore trunco
Invidiosa dabit minimus solatia sanguis:

163. *Meroë.*] An island surrounded by the Nile. See sat. vi. 527. The women of this island are said to have breasts of an enormous size. Our poet is hardly to be understood literally.

164. *Blue eyes, &c.*] Tacit. de. Mor. Germ. says, that the Germans have truces et cæruleos oculos, et comas rutilas—fierce and blue eyes, and red hair.

165. *Twisting his curls.*] Cornu—lit. an horn; but is used in many senses to express things that bear a resemblance to an horn—as here, the Germans twisted their hair in such a manner, as that the curls stood up and looked like horns.

—*A wet lock.*] Cirrus signifies a curled lock of hair. The Germans used to wet their locks with ointment of some kind, perhaps that they might the more easily take, and remain in, the shape in which the fashion was to put them; something like our use of pomatum; or the ointment which they used might be some perfume. Comp. Hor. lib. ii. od. vii. 7. 8.

166. *Because, &c.*] Nobody would be surprised at seeing a German as above mentioned, and for this reason, because all the Germans do the same, it is the one universal fashion among them. Natura sometimes signifies, a way or method.

167. *Sudden birds, &c.*] A flight of cranes coming unexpectedly from Strymon, a river of Thrace.

Strymoniæ grues.

See Virg. G. i. 120; Æn. x. 265.

—*Sonorous cloud.*] The cranes are birds of passage, and fly in great numbers when they change their climate, which they were supposed to do when the winter set in in Thrace; they made a great noise when they flew. See Æn. x. 265, 6.

168. *Pygmæan warrior, &c.*] The Pygmies (from πυγμη, the fist, or a measure of space from the elbow to the hand, a cubit) were a race of people in Thrace, which were said to be only three inches high. Ainsw. Juvenal says, a foot, l. 173. They were said always to be at war with the cranes.

—*Little arms.*] His diminutive weapons.

169. *The enemy.*] The cranes.

171. *In our nations, &c.*] In our part of the world, if an instance of this sort were to happen, it would appear highly ridiculous; to see a little man fighting a crane, and then flown away with in the talons of the bird, would make you shake your sides with laughter, from the singularity of such a sight.

172. *The same battles, &c.*] In that part of the world, there being no singularity or novelty in the matter, though the same thing happens constantly, nobody is seen to laugh, however ridiculous it may be to see an army of people, not one of which is above a foot high.

The poet means to infer from all this, that it is the singularity and no-

In Meroë at a breast bigger than a fat infant?
Who has been amazed at the blue eyes of a German, his yellow
Hair, and twisting his curls with a wet lock?
Because indeed this one nature is to them all.
At the sudden birds of the Thracians, and the sonorous cloud,
The Pygmæan warrior runs in his little arms,
Soon unequal to the enemy, and seized, thro' the air, with crooked
Talons, he is carried by a cruel crane: if you could see this
In our nations, you would be shook with laughter: but there,
Tho' the same battles may be seen constantly, nobody
Laughs, when the whole cohort is not higher than one foot.
" Shall there be no punishment of a perjured head,
" And of wicked fraud?" " Suppose this man dragged away " with
" A weightier chain immediately, and to be killed (what " would anger have more?)
" At our will: yet that loss remains, nor will ever
" The deposit be safe to you:" " but from his maimed body
" The least blood will give an enviable consolation.

velty of events which make them wondered at: hence his friend Calvinus is so amazed and grieved that he should be defrauded, looking upon it as peculiar to him; whereas, if he would look at what is going forward in the world, particularly in courts of civil and criminal judicature, he would see nothing to be surprised at, with respect to his own case, any more than he would be surprised, if he went among the Germans, to see blue eyes, and red hair, or locks curled and wetted with some ointment, seeing they all appear alike. Or if he were to go among the Pygmies, he would see nobody laugh at their battles with the cranes, which are constantly happening, and at the diminutive size of the Pygmy warriors, which is alike in all.

174. "*No punishment*," &c.] Well, but, says Calvinus, though you observe that I am not to be surprised at what I have met with, because it is so frequent, is such a matter to be entirely unnoticed, and such an offender not to be punished.

—"*A perjured head*."] A perjured person. Capitis, per synec. stands here, for the whole man.

So HOR. lib. i. ode xxiv. l. 2.
Tam chari capitis.

175. "*Wicked fraud*."] In taking my money to keep for me, and then denying that he ever had it.

—"*Suppose*," &c.] Juvenal answers, Suppose the man who has injured you hurried instantly away to prison, and loaded with fetters heavier than ordinary—graviore catena.

176. "*Be killed*, &c.] Be put to death by all the tortures we could invent—(and the most bitter anger could desire no more)—what then?

177. "*That loss*."] i. e. Which you complain of.

—"*Remains*."] Is still the same.

178. "*The deposit*," &c.] The money which you deposited in his hands would not be the safer—*i. e.* at all the more secure.

179. "*The least blood*," &c.] True, replies Calvinus, but I should enjoy my revenge; the least drop of blood from his mangled body would give me such comfort as to be enviable; for revenge affords a pleasure sweeter than life itself.

At vindicta bonum vita jucundius ipsa.
Nempe hoc indocti, quorum præcordia nullis
Interdum, aut levibus videas flagrantia causis:
Quantulacunque adeo est occasio, sufficit iræ.
Chrysippus non dicet idem, nec mite Thaletis
Ingenium, dulcique senex vicinus Hymetto,
Qui partem acceptæ sæva inter vincla cicutæ
Accusatori nollet dare. Plurima felix
Paulatim vitia, atque errores exuit omnes,
Prima docens rectum Sapientia: quippe MINUTI
SEMPER ET INFIRMI EST ANIMI EXIGUIQUE VOLUPTAS
ULTIO. Continuo sic collige, quod vindicta
Nemo magis gaudet, quam fœmina. Cur tamen hos tu
Evasisse putes, quos diri conscia facti
Mens habet attonitos, et surdo verbere cædit,
Occultum quatiente animo tortore flagellum?
Pœna autem vehemens, ac multo sævior illis,
Quas et Cæditius gravis invenit aut Rhadamanthus,
Nocte dieque suum gestare in pectore testem.
  Spartano cuidam respondit Pythia vates,

181. *Truly this, &c.*] Truly, says Juvenal, ignorant and foolish people think so. *q. d.* This is the sentiment of one who is void of all knowledge of true philosophy—indocti.

—*Whose breasts, &c.*] Præcordia signifies, literally, the parts about the heart, which is supposed to be the seat of the passions and affections; here it may stand for the passions themselves, which, says the poet, are set on fire, sometimes for no cause at all, sometimes from the most trivial causes, in silly people.

183. *However small, &c.*] Any trifling thing is sufficient to put them into a passion—but it is not so with the wise.

184. *Chrysippus will not say, &c.*] A famous Stoic philosopher, scholar to Zeno, who taught the government of the passions to be a chief good.

185. *Thales.*] A Milesian, one of the seven wise men of Greece. He held that injuries were to be contemned, and was not himself easily provoked to anger.

—*The old man.*] Socrates.

—*Neighbour to sweet Hymettus.*] Hymettus, a mountain in Attica, famous for excellent honey, hence called dulcis Hymettus. See HOR. lib. ii. ode vi. l. 14, 15. This mountain was not far from Athens, where Socrates lived, and where he was put to death.

186. *Who would not, &c.*] It was a maxim of Socrates, that he who did an injury was more to be pitied than he who suffered it. He was accused of contemning the gods of Athens, and, for this, was condemned to die, by drinking the juice of hemlock; which he did with circumstances of calmness and fortitude, as well as of forgiveness of his accusers, that brought tears from all that were present with him in the prison during the sad scene.

An old scholiast has observed on this passage, as indeed some others have done, that one of his accusers, Melitus, was cast into prison with him; and asking Socrates to give him some of the poison, that he might drink it, Socrates refused it.

187. *Received hemlock.*] Which he had received from the executioner, and then held in his hand. For an account of his death, see ANT. Univ. Hist. vol. vi. p. 407, note *z.* translated from Plato.

—*Happy wisdom.*] The poet here

"But revenge is a good more pleasant than life itself."
Truly this is of the unlearned, whose breasts you may see
Burning, sometimes from none, or from slight causes:
However small the occasion may be, it is sufficient for anger.
Chrysippus will not say the same, nor the mild disposition
Of Thales, and the old man neighbour to sweet Hymettus,
Who would not, amidst cruel chains, give a part of
The received hemlock to his accuser. Happy wisdom,
By degrees puts off most vices, and all errors,
First teaching what is right; for REVENGE
IS ALWAYS THE PLEASURE OF A MINUTE, WEAK, AND LITTLE
MIND. Immediately thus conclude, because in revenge
Nobody rejoices more than a woman. But why should you
Think these to have escaped, whose mind, conscious of a dire
Fact, keeps them astonished, and smites with a dumb stripe.
Their conscience the tormentor shaking a secret whip?
But it is a vehement punishment, and much more cruel, than those
Which either severe Cæditius invented, or Rhadamanthus,
Night and day to carry their own witness in their breast.
The Pythian prophetess answer'd a certain Spartan,

means the teachings of the moral philosophers, some of which held, that, even in torments, a wise man was happy.

189. *First teaching what is right, &c.*] To know what is right is first necessary, in order to do it—this, therefore, is the foundation of moral philosophy, in order to strip the mind of error, and the life of vicious actions.

Vitæ philosophia dux, virtutis indagatrix, expultrixque vitiorum. CIC. Tusc. v. ii.

"Philosophy is the guide of life, the "searcher-out of virtue, the expeller of "vice."

191. *Thus conclude.*] i. e. Conclude, without any farther reasoning, that the above observation, *viz.* that revenge is the pleasure of weak minds, is true, because it is so often found to be so in the weaker sex.

Persius uses the verb colligo in the sense of conclude, or infer—mendose colligis, you conclude falsely. Sat. v. l. 85.

193. *To have escaped, &c.*] Though no outward punishment should await these evil-doers, and you may suppose them to have escaped quite free, yet their very souls, conscious of dreadful crimes, are all astonishment—their guilty conscience smiting them with silent, but severe, reproof.

195. *The conscience.*] i. e. Their conscience the executioner, shaking its secret scourge with terror over them.

A metaphor, taken from the whipping of criminals, whose terrors are excited at seeing the executioner's scourge lifted up and shaken over them.

Public whipping was a common punishment among the Romans for the lower sort of people. See HOR. epod. iv. l. 11.

196. *Vehement punishment, &c.*] The poet here means, that the torments of a wounded conscience are less tolerable than those of bodily punishment. Comp. Prov. xviii. 14.

197. *Severe Cæditius.*] A very cruel judge in the days of Vitellius; or, according to some, in the days of Nero.

—*Rhadamanthus.*] One of the judges of hell. See sat. i. l. 10, note.

198. *Their own witness, &c.*] Continually bearing about with them the testimony of an evil conscience.

199. *Pythian prophetess.*] The priestess

Haud impunitum quondam fore, quod dubitaret
Depositum retinere, et fraudem jure tueri
Jurando: quærebat enim quæ numinis esset
Mens, et an hoc illi facinus suaderet Apollo.
Reddidit ergo metu, non moribus; et tamen omnem
Vocem adyti dignam templo, veramque probavit,
Extinctus tota pariter cum prole domoque,
Et quamvis longa deductis gente propinquis.
Has patitur pœnas peccandi sola voluntas.
Nam SCELUS INTRA SE TACITUM QUI COGITAT ULLUM,
FACTI CRIMEN HABET. Cedo, si conata peregit?
Perpetua anxietas: nec mensæ tempore cessat;
Faucibus ut morbo siccis, interque molares
Difficili crescente cibo. Sed vina misellus
Exspuit: Albani veteris pretiosa senectus
Displicet: ostendas melius, densissima ruga

of Apollo, (called Pythius, from his slaying the serpent Python,) by whom Apollo gave answers at his oracle of Delphos.

The story alluded to is told by Herodotus, of one Glaucus, a Spartan, with whom a Milesian, in confidence of his honesty, had left a sum of money in trust. Glaucus afterwards denied having received the money, when it was demanded by the sons of the Milesian, and sent them away without it: yet he was not quite satisfied in himself, and went to the oracle, to know whether he should persist in denying it, or not. He was answered, that if he forswore the money, he might escape for a time; but for his vile intention, he and all his family should be destroyed. Upon this, Glaucus sent for the Milesians, and paid the whole sum. But what the oracle foretold came to pass, for he and all his kindred were afterwards extirpated.

200. *Time to come.*] Though he might escape from the present, yet, at a future time, he should not go without punishment.

—*Because he doubted.*] Could suffer himself even to entertain a doubt in such a case as this.

201. *A deposit.*] Of money committed to his trust.

—*By swearing.*] By perjury—jure jurando. Tmesis.

202. *He asked, &c.*] In hopes that he might get such an answer as would quiet his mind, and determine him to keep the money.

203. *Would advise, &c.*] Would persuade him to the fact—*i. e.* to retain the deposit, &c.

204. *From fear, not, &c.*] More from a principle of fear of the consequences of keeping it, than an honest desire of doing right.

205. *The voice of the shrine.*] Adytum signifies the most secret and sacred place of the temple, from whence the oracles were supposed to be delivered.

—*Worthy the temple, &c.*] It was reckoned highly for the reputation of the temple, when the things there foretold came to pass: on account of which, these oracles were usually delivered in equivocal terms, so that they might be supposed to tell truth, on whichever side the event turned out.

207. *Deduced from a long race.*] Longa gente, from a long train of ancestors—all that were related to him, however distantly, were cut off.

208. *These punishments, &c.*] Thus was the mere intention of doing ill most justly punished.

210. *Hath the guilt, &c.*] Is as really guilty as if he had accomplished it. In this, and in many other passages, one would almost think Juvenal was acquainted with something above heathenism. Comp. Prov. xxiv. 8, 9; and Matt. v. 28.

—"*Tell me,*" *&c.*] A question asked

That in time to come he should not be unpunished, because doubted he
To retain a deposit, and defend the fraud by swearing:
For he asked what was the mind of the Deity,
And whether Apollo would advise this deed to him.
He therefore restored it from fear, not from morals, and yet all
The voice of the shrine, he proved worthy the temple, and true,
Being extinguished together with all his offspring, and family,
And with his relations, tho' deduced from a long race.
These punishments does the single will of offending suffer.
FOR HE WHO WITHIN HIMSELF DEVISES ANY SECRET WICKEDNESS,
HATH THE GUILT OF THE FACT.—"Tell me, if he accomplish'd "his attempts?"
"Perpetual anxiety: nor does it cease at the time of the table,
"With jaws dry as by disease, and between his grinders
"The difficult food increasing. But the wretch spits out
"His wine: the precious old age of old Albanian
"Will displease: if you shew him better, the thickest wrinkle

by Calvinus, on hearing what Juvenal had said above.—Tell me, says Calvinus, if what you say be true, that the very design to do evil makes a person guilty of what he designed to do, what would be the case of his actually accomplishing what he intended, as my false friend has done?

211. "*Perpetual anxiety.*"] Juvenal answers the question, by setting forth, in very striking colours, the anguish of a wounded conscience. First, he would be under continual anxiety.

—"*The time of the table.*"] Even at his meals—his convivial hours.

212. "*With jaws dry,*" &c.] His mouth hot and parched, like one in a fever.

213. "*Difficult food increasing.*"] This circumstance is very natural—the uneasiness of this wretch's mind occasions the symptoms of a fever; one of which is a dryness in the mouth and throat, owing to the want of a due secretion of the saliva, by the glands appropriated for that purpose. The great use of this secretion, which we call saliva, or spittle, is in masticating and diluting the food, and making the first digestion thereof; also to lubricate the throat and œsophagus, or gullet, in order to facilitate deglutition, which by these means, in healthy persons, is attended with ease and pleasure.

But the direct contrary is the case, where the mouth and throat are quite dry, as in fevers—the food is chewed with difficulty and disgust, and cannot be swallowed without uneasiness and loathing, and may well be called difficilis cibus in both these respects. Wanting also the saliva to moisten it, and make it into a sort of paste for deglutition, it breaks into pieces between the teeth, and taking up more room than when in one mass, it fills the mouth as if it had increased in quantity, and is attended with a nausea, or loathing, which still increases the uneasiness of the sensation.

213, 14. "*Spits out his wine.*"] He can't relish it, his mouth being out of taste, and therefore spits it out as something nauseous.

214. "*Albanian.*"] See sat. v. l. 33, note. This was reckoned the finest and best wine in all Italy, especially when old. See HOR. lib. iv. ode xi. l. 1, 2.

215. "*Shew him better.*"] If you could

Cogitur in frontem, velut acri ducta Falerno.
Nocte brevem si forte indulsit cura soporem,
Et toto versata toro jam membra quiescunt,
Continuo templum, et violati numinis aras,
Et (quod præcipuis mentem sudoribus urget)
Te videt in somnis: tua sacra et major imago
Humana turbat pavidum, cogitque fateri.
Hi sunt qui trepidant, et ad omnia fulgura pallent,
Cum tonat; exanimes primo quoque murmure cœli:
Non quasi fortuitus, nec ventorum rabie, sed
Iratus cadat in terras, et vindicet ignis.
Illa nihil nocuit, cura graviore timetur
Proxima tempestas; velut hoc dilata sereno.
Præterea lateris vigili cum febre dolorem
Si cœpere pati, missum ad sua corpora morbum
Infesto credunt a numine: saxa Deorum
Hæc, et tela putant: pecudem spondere sacello

set even better wine than this before him, he could not relish it.

215. "*The thickest wrinkle*," *&c.*] His forehead would contract into wrinkles without end, as if they were occasioned by his being offered sour Falernan wine.

Densissima is here used, as in sat. i. 120, to denote a vast number; as we say, a thick crowd, where vast numbers of people are collected together.

Falernan wine was in high repute among the Romans when it was of the best sort; but there was a kind of coarse, sour wine, which came from Falernus, a mountain of Campania, which, when drank, would occasion sickness and vomiting. See sat. vi. l. 427, note; and sat. vi. l. 429.

218. "*His limbs tumbled over*," *&c.*] Tumbling and tossing from one side of the bed to the other, through the uneasiness of his mind. See sat. iii. 280, and note; and AINSW. Verso, No. 2.

219. "*The temple—the altars*," *&c.*] He is haunted with dreadful dreams, and seems to see the temple in which, and the altar upon which, he perjured himself, and thus profaned and violated the majesty of the Deity.

220. "*What urges his mind*," *&c.*] But that which occasions him more misery than all the rest (see AINSW. Sudor; and sat. i. 167.) is, that he fancies he beholds the man whom he has injured, appearing (as aggrandized by his fears) greater than a human form. The ancients had much superstition on the subject of apparitions, and always held them sacred; and (as fear magnifies its objects) they always were supposed to appear greater than the life. Hence Juvenal says, sacra et major imago. Comp. VIRG. Æn. ii. l. 772, 3.

222. "*Compels him to confess.*"] *i. e.* The villany which he has been guilty of—a confession of this is wrung from him by the terrors which he undergoes; he can no longer keep the secret within his breast.

223. "*All lightnings*," *&c.*] The poet proceeds in his description of the miserable state of the wicked, and here represents them as filled with horror by thunder and lightning, and dreading the consequences.

224. "*First murmur*," *&c.*] They are almost dead with fear, on hearing the first rumbling in the sky.

225. "*Not as if*," *&c.*] They do not look upon it as happening fortuitously, by mere chance or accident, without any direction or intervention of the gods, like the Epicureans. See HOR. sat. v. lib. i. l. 101—3.

—"*Rage of winds.*"] Or from the violence of the winds, occasioning a collision of the clouds, and so producing the lightning, as the philosophers thought,

"Is gathered on his forehead, as drawn by sour Falernan.
"In the night, if haply care hath indulged a short sleep,
"And his limbs tumbled over the whole bed now are quiet,
"Immediately the temple, and the altars of the violated Deity,
"And (what urges his mind with especial pains)
"Thee he sees in his sleep: thy sacred image, and bigger
"Than human, disturbs him fearful, and compels him to
"confess."
"There are they who tremble, and turn pale at all lightnings
"When it thunders: also lifeless at the first murmur of the
"heavens:
"Not as if accidental, nor by rage of winds, but
"Fire may fall on the earth enraged, and may avenge."
"That did no harm"—"the next tempest is fear'd
"With heavier concern, as if deferr'd by this fair weather.
"Moreover a pain of the side with a watchful fever,
"If they have begun to suffer, they believe the disease sent
"To their bodies by some hostile deity: they think these things
"The stones and darts of the gods: to engage a bleating sheep

who treated on the physical causes of lightning, as Pliny and Seneca.

226. "*Fire may fall*," &c.] The wretch thinks that the flashes which he sees and dreads will not confine their fury to the skies, but, armed with divine vengeance, may fall upon the earth, and destroy the guilty.

227. "*That did no harm*."] i. e. That last tempest did no mischief; it is now over and harmless; "So far is well," thinks the unhappy wretch.

—"*The next tempest*," &c.] Though they escape the first storm, yet they dread the next still more, imagining that they have only had a respite from punishment, and therefore that the next will certainly destroy them.

228. "*As if deferr'd*," &c.] As if delayed by one fair day, on purpose, afterwards, to fall the heavier.

This passage of Juvenal reminds one of that wonderfully fine speech, on a similar subject, which our great and inimitable poet, Shakespeare, has put into the mouth of king Lear, when turned out by his cruel and ungrateful daughters, and, on a desolate and barren heath, is in the midst of a storm of thunder and lightning.

"*Let the great gods*
"*That keep this dreadful pother o'er*
"*our heads,*
"*Find out their enemies now. Tremble thou wretch*
"*That hast within thee undivulged*
"*crimes,*
"*Unwhip't of justice: hide thee, thou*
"*bloody hand;*
"*Thou perjur'd and thou simular man*
"*of virtue*
"*That art incestuous: Caitiff, to pieces*
"*shake*
"*That under covert and convenient*
"*seeming*
"*Hast practis'd on man's life! Close*
"*pent-up guilts,*
"*Rive your concealing continents, and*
"*cry*
"*These dreadful summoners' grace!*"—
LEAR, act iii. sc. 1.

229. "*Pain of the side*," &c.] The poet seems here to mean a pleurisy, or pleuritic fever, a painful and dangerous distemper.

—"*A watchful fever*."] i. e. A fever which will not let them sleep, or take their rest.

230. "*Begun to suffer*," &c.] On the first attack of such a disorder, they believe themselves doomed to suffer the wrath of an offended Deity, of which their illness seems to them an earnest.

232. "*Stones and darts*."] These were weapons of war among the ancients; when they attacked a place, they threw,

Balantem, et Laribus cristam promittere galli
Non audent. Quid enim sperare nocentibus ægris
Concessum? vel quæ non dignior hostia vita?
Mobilis et varia est ferme natura malorum.
Cum scelus admittunt, superest constantia: quid fas
Atque nefas, tandem incipiunt sentire, peractis
Criminibus. Tamen ad mores natura recurrit
Damnatos, fixa et mutari nescia. Nam quis
Peccandi finem posuit sibi? quando recepit
Ejectum semel attrita de fronte ruborem?
Quisnam hominum est, quem tu contentum videris uno
Flagitio? dabit in laqueum vestigia noster
Perfidus, et nigri patietur carceris uncum,
Aut maris Ægæi rupem, scopulosque frequentes
Exulibus magnis. Pœna gaudebis amara
Nominis invisi: tandemque fatebere lætus

from engines for that purpose, huge stones to batter down the wall, and darts to annoy the besieged.

Here the poet uses the words in a metaphorical sense, to denote the apprehension of the sick criminal, who thinks himself, as it were, besieged by an offended Deity, who employs the pleurisy and fever, as his artillery, to destroy the guilty wretch.

—"*To engage a bleating sheep,*" &c.] Or lamb—pecus may signify either. It was usual for persons in danger, or in sickness, to engage by vow some offering to the gods, on their deliverance, or recovery; but the guilty wretches here mentioned are supposed to be in a state of utter despair, so that they dare not so much as hope for recovery, and therefore have no courage to address any vows to the gods.

233. "*Comb of a cock,*" &c.] So far from promising a cock to Æsculapius, they have not the courage to vow even a cock's comb, as a sacrifice to their household gods.

234. "*Allowed the guilty,*" &c.] Such guilty wretches can be allowed no hope whatever—their own consciences tell them as much.

235. "*Is not more worthy,*" &c.] *i. e.* Does not more deserve to live than they.

236. "*Fickle and changeable.*"] *i. e.* Wavering and uncertain, at first; before they commit crimes, they are irresolute, and doubting whether they shall or not, and often change their mind, which is in a fluctuating state.

237. "*Remains constancy.*"] When they have once engaged in evil actions, they become resolute.

—"*What is right,*" &c.] After the crime is perpetrated, they begin to reflect on what they have done—they are forcibly stricken with the difference between right and wrong, insomuch that they feel, for a while, a remorse of conscience; but notwithstanding this—

239. "*Nature recurs,*" &c.] Their evil nature will return to its corrupt principles, and silence all remorse; fixed and unchangeable in this respect, it may be said, Naturam expellas furca tamen usque recurret. HOR. lib. i. epist. x. l. 24.

241. "*Hath laid down to himself,*" &c.] What wicked man ever contented himself with one crime, or could say to his propensity to wickedness, "Hitherto "shalt thou come, and no farther," when every crime he commits hardens him the more, and plunges him still deeper? See sat. ii. l. 83, note.

—"*When recovered,*" &c.] No man ever yet recovered a sense of shame, who had once lost it.

242. "*Worn forehead,*" &c.] Attritus signifies rubbed or worn away, as marble, or metals, where an hard and

"To the little temple, and to promise the comb of a cock
"to the Lares
"They dare not; for what is allowed the guilty sick
"To hope for? or what victim is not more worthy of life?
"The nature of wicked men is, for the most part, fickle, and
"changeable;
"When they commit wickedness, there remains constancy:
"what is right
"And what wrong, at length they begin to perceive, their
"crimes
"Being finish'd: but nature recurs to its damned
"Morals, fix'd, and not knowing to be changed. For who
"Hath laid down to himself an end of sinning? when recover'd
"Modesty once cast off from his worn forehead?
"Who is there of men, whom you have seen content with one
"Base action? our perfidious wretch will get his feet into
"A snare, and will suffer the hook of a dark prison,
"Or a rock of the Ægean sea, and the rocks frequent
"To great exiles. You will rejoice in the bitter punishment
"Of his hated name, and, at length, glad will confess, that
"no one of

polished surface remains; so a wicked man, by frequent and continual crimes, grows hardened against all impressions of shame, of which the forehead is often represented as the seat. See Jer. iii. 3. latter part.

243. "*Who is there*," *&c.*] Who ever contented himself with sinning but once, and stopped at the first fact?

244. "*Our perfidious wretch*," *&c.*] Noster perfidus, says Juvenal, meaning the villain who had cheated Calvinus, and then perjured himself. As if the poet had said, Don't be so uneasy, Calvinus, at the loss of your money, or so anxious about revenging yourself upon the wretch who has perjured you; have a little patience, he won't stop here, he'll go on from bad to worse, till you will find him sufficiently punished, and yourself amply avenged.

244, 5. "*Into a snare*."] He'll do something or other which will send him to gaol, and load him with fetters. Or he will walk into a snare (comp. Job, xviii. 8—10.) and be entangled in his own devices.

245. "*Suffer the hook*," *&c.*] The uncus was a drag, or hook, by which the bodies of malefactors were dragged about the streets after execution. See sat. x. l. 66.

But, by this line, it should seem as if some instrument of this sort was made use of, either for torture, or closer confinement in the dungeon.

246. "*Rock of the Ægean sea*."] Or, if he should escape the gallows, that he will be banished to some rocky, barren island in the Ægean sea, where he will lead a miserable life. Perhaps the island Seriphus is here meant. See sat. vi. 563.

——"*The rocks frequent*," *&c.*] The rocky islands of the Cylades, (see sat. vi. 562, note,) to which numbers were banished, and frequently, either by the tyranny of the emperor, or through their own crimes, persons of high rank.

247. "*You will rejoice*," *&c.*] You, Calvinus, will at last triumph over the villain that has wronged you, when you see the bitter sufferings, which await him, fall upon him.

248. "*His hated name*."] Which will not be mentioned, but with the utmost detestation and abhorrence.

—"*At length—confess*."] However, in time past, you may have doubted of it, you will in the end joyfully own—

Nec surdum, nec Tiresiam quenquam esse Deorum.

248, 9. "*That no one of the gods,*" *&c.*] Whose province it is to punish crimes, is either deaf, so as not to hear such perjury, or blind, so as not to see every circumstance of such a transaction, and to punish it accordingly. Comp. l. 112—19.

249. "*Tiresias.*"] A blind soothsayer

" The gods is either deaf, or a Tiresias."

of Thebes, fabled to be stricken blind by Juno, for his decision in a dispute between her and her husband, in favour of the latter, who in requital gave him the gift of prophecy.

SATIRA XIV.

ARGUMENT.

This Satire is levelled at the bad examples which parents set their children, and shews the serious consequences of such examples, in helping to contaminate the morals of the rising generation, as we are apt, by nature, rather to receive ill impressions than good, and are, besides, more pliant in our

Plurima sunt, Fuscine, et fama digna sinistra,
Et nitidis maculam hæsuram figentia rebus,
Quæ monstrant ipsi pueris traduntque parentes.
Si damnosa senem juvat alea, ludit et hæres
Bullatus, parvoque eadem movet arma fritillo:
Nec de se melius cuiquam sperare propinquo
Concedet juvenis, qui radere tubera terræ,
Boletum condire, et eodem jure natantes
Mergere ficedulas didicit, nebulone parente,

Line 1. *Fuscinus.*] A friend of Juvenal's, to whom this Satire is addressed.

—*Worthy of unfavourable report.*] Which deserve to be ill spoken of, to be esteemed scandalous.

The word sinistra here is metaphorical, taken from the Roman superstition, with regard to any thing of the ominous kind, which appeared on the left hand; they reckoned it unlucky and unfavourable. See sat. x. l. 129. where the word is applied, as here, in a metaphorical sense.

2. *Fixing a stain, &c.*] A metaphor, taken from the idea of clean and neat garments being soiled or spotted, with filth thrown upon them, the marks of which are not easily got out. So these things of evil report fix a spot, or stain, on the most splendid character, rank, or fortune—all which, probably, the poet means by nitidis rebus.

3. *Which parents, &c.*] The things worthy of evil report, which are afterwards particularized, are matters which parents exhibit to their children by example, and deliver to them by precept. Comp. l. 9.

4. *If the destructive die pleases, &c.*] If the father be fond of playing at dice.

—*Wearing the bulla, &c.*] His son, when a mere child, will imitate his example.—For the bulla, see sat. xiii. l. 33, note.

5. *The same weapons, &c.*] Arma, literally, denotes all kinds of warlike arms and armour; and, by met. all manner of tools and implements, for all arts, mysteries, occupations, and diversions. Ainsw. The word is peculiarly proper to express dice, and other implements of

SATIRE XIV.

ARGUMENT.

younger than in our riper years. From hence he descends to a satire on avarice, which he esteems to be of worse example than any other of the vices which he mentions before; and concludes with limiting our desires within reasonable bounds.

THERE are many things, Fuscinus, worthy of unfavourable report,
And fixing a stain which will stick upon splendid things,
Which parents themselves shew, and deliver to their children.
If the destructive die pleases the old man, the heir wearing the bulla
Will play too, and moves the same weapons in his little dice-box.
Nor does the youth allow any relation to hope better of him,
Who has learnt to peel the funguses of the earth,
To season a mushroom, and, swimming in the same sauce,
To immerse beccaficos, a prodigal parent,

gaming, wherewith the gamesters attack each other, each with an intent to ruin and destroy the opponent. See sat. i. 92, note.

—*Little dice-box.*] Master, being too young to play with a large dice-box, not being able to shake and manage it, has a small one made for him, that he may begin the science as early as possible. See AINSW. Fritillus.

6. *Nor does the youth allow, &c.*] The poet, having mentioned the bringing up children to be gamesters, here proceeds to those who are early initiated into the science of gluttony. Such give very little room to their family to hope that they will turn out better than the former.

7. *To peel the funguses of the earth.*] Tuber (from tumeo, to swell or puff up) signifies what we call a puff, which grows in the ground like a mushroom—a toad-stool. But I apprehend that any of the fungous productions of the earth may be signified by tuber; and, in this place, we are to understand, perhaps, truffles, or some other food of the kind, which were reckoned delicious. Sat. v. l. 116, note.

—*To peel.*] Or scrape off the coat, or skin, with which they are covered.

8. *A mushroom.*] The boletus was reckoned the best sort of mushroom. Comp. sat. v. l. 147. See AINSW. Condio.

9. *Beccaficos.*] Ficedulas—little birds

Et cana monstrante gula. Cum septimus annus
Transierit puero, nondum omni dente renato,
Barbatos licet admoveas mille inde magistros,
Hinc totidem, cupiet lauto cœnare paratu
Semper, et a magna non degenerare culina.
  Mitem animum, et mores, modicis erroribus æquos
Præcipit, atque animas servorum, et corpora nostra
Materia constare putat, paribusque elementis?
An sævire docet Rutilus, qui gaudet acerbo
Plagarum strepitu, et nullam Sirena flagellis
Comparat, Antiphates trepidi laris, ac Polyphemus,
Tum felix, quoties aliquis tortore vocato
Uritur ardenti duo propter lintea ferro?
Quid suadet juveni lætus stridore catenæ,
Quem mire afficiunt inscripta ergastula, carcer
Rusticus? Expectas, ut non sit adultera Largæ

which feed on figs, now called beccaficos, or fig-peckers; they are to this day esteemed a great dainty.

It was reckoned a piece of high luxury to have these birds dressed, and served up to table, in the same sauce, or pickle, with funguses of various kinds.

9. *A prodigal parent.*] Nebulo signifies an unthrift, a vain prodigal; and is most probably used here in this sense. See AINSW. Nebulo, No. 2.

10. *A grey throat, &c.*] Gula is, literally, the throat or gullet; but, by met. may signify a glutton, who thinks of nothing but his gullet. So γαστηρ, the belly, is used to denote a glutton; and the apostle's quotation from the Cretan poet, Tit. i. 12. γαστερες αργοι, instead of slow bellies, which is nonsense, should be rendered lazy gluttons, which is the undoubted sense of the phrase.

Cana gula here, then, may be rendered an hoary glutton—*i. e.* the old epicure, his father setting the example, and shewing him the art of luxurious cookery.

—*The seventh year, &c.*] When he is turned of seven years of age, a time when the second set of teeth, after shedding the first, is not completed, and a time of life the most flexible and docile.

12. *Tho' you should place, &c.*] Though a thousand of the gravest and most learned tutors were placed on each side of him, so as to pour their instructions into both his ears, at the same time, yet they would avail nothing at all towards reclaiming him.—*q. d.* The boy having gotten such an early taste for gluttony, will never get rid of it, by any pains which can be taken with him for that purpose.

The philosophers and learned teachers wore beards; and were therefore called barbati. They thought it suited best with the gravity of their appearance.

PERS. sat. iv. l. 1. calls Socrates, barbatum magistrum. See HOR. lib. ii. sat. iii. l. 35, and note.

13. *He would desire, &c.*] He would never get rid of his inclination to gluttony.

13, 14. *With a sumptuous preparation.*] With a number of the most delicious provisions, dressed most luxuriously, and served up in the most sumptuous manner.

14. *Not to degenerate, &c.*] Either in principle or practice, from the profuse luxury of his father's ample kitchen.

So true is that of HOR. Epist. lib. i. epist. ii. l. 68, 9.

Quo semel imbuta est recens, servabit odorem
Testa diu.

15. *Rutilus.*] The name of some master, who was of a very cruel diposition towards his servants.

—*Kind to small errors.*] Making allowance for, and excusing, small faults.

16. *And the souls of slaves, &c.*] Does he think that the bodies of slaves consist of the same materials, and that their

And a grey throat shewing him. When the seventh year
Has passed over the boy, all his teeth not as yet renewed,
Tho' you should place a thousand bearded masters there,
Here as many, he would desire always to sup with a
Sumptuous preparation, and not to degenerate from a great kitchen.
Does Rutilus teach a meek mind and manners, kind to small errors,
And the souls of slaves, and their bodies, does he think
To consist of our matter, and of equal elements?—
Or does he teach to be cruel, who delights in the bitter
Sound of stripes, and compares no Siren to whips,
The Antiphates and Polyphemus of his trembling household—
Then happy, as often as any one, the tormentor being called,
Is burnt with an hot iron on account of two napkins?
What can he who is glad at the noise of a chain advise to a youth,
Whom branded slaves, a rustic prison, wonderfully
Delight?—Do you expect that the daughter of Larga should not be

souls are made up of the same elements as ours, who are their masters? Does he suppose them to be of the same flesh and blood, and to have reasonable souls as well as himself? Sat. vi. 221.

18. *Or does he teach to be cruel.*] Instead of setting an example of meekness, gentleness, and forbearance, does he not teach his children to be savage and cruel, by the treatment which he gives his slaves.

18, 19. *In the bitter sound of stripes.*] He takes a pleasure in hearing the sound of those bitter stripes with which he punishes his slaves.

19. *Compares no Siren, &c.*] The song of a Siren would not, in his opinion, be so delightful to his ears, as the crack of the whips on his slaves' backs.

20. *The Antiphates and Polyphemus, &c.*] Antiphates was a king of savage people near Formiæ, in Italy, who were eaters of man's flesh.

Polyphemus the Cyclops lived on the same diet. VIRG. Æn. iii. 620, et seq.

Rutilus is here likened to these two monsters of cruelty, insomuch as that he was the terror of the whole family, which is the sense of laris in this place.

21. *Then happy.*] It was a matter of joy to him.

—*As often as any one.*] *i.e.* Of his slaves.

—*The tormentor, &c.*] Comp. sat. vi. 479, and note.

22. *Is burnt, &c.*] Burnt with an hot iron on his flesh, for some petty theft, as of two towels or napkins. These the Romans wiped with after bathing.

23. *What can he advise, &c.*] What can a man, who is himself so barbarous, as to be affected with the highest pleasure at hearing the rattling of fetters, when put on the legs or bodies of his slaves—what can such a father persuade his son to, whom he has taught so ill by his example?

24. *Branded slaves—a rustic prison.*] Ergastulum—lit. signifies a workhouse, a house of correction, where they confined and punished their slaves, and made them work. Sometimes (as here, and sat. vi. 150.) it means a slave. Inscriptus-a-um, signifies marked, branded; inscripta ergastula, branded slaves; comp. l. 22, note. *q.d.* Whom the sight of slaves branded with hot irons, kept in a workhouse in the country, where they are in fetters (l. 23.) and which is therefore to be looked on as a country-gaol, affects with wonderful delight. We may suppose the ergastula something like our bridewells.

25. *Larga.*] Some famous lady of that day; here put for all such characters.

Filia, quæ nunquam maternos dicere mœchos
Tam cito, nec tanto poterit contexere cursu,
Ut non ter decies respiret? conscia matri
Virgo fuit: ceras nunc hac dictante pusillas
Implet, et ad mœchum dat eisdem ferre cinædis.
Sic natura jubet: velocius et citius nos
Corrumpunt vitiorum exempla domestica, magnis
Cum subeunt animos auctoribus. Unus et alter
Forsitan hæc spernant juvenes, quibus arte benigna,
Et meliore luto finxit præcordia Titan.
Sed reliquos fugienda patrum vestigia ducunt;
Et monstrata diu veteris trahit orbita culpæ.
Abstineas igitur damnandis: hujus enim vel
Una potens ratio est, ne crimina nostra sequantur
Ex nobis geniti; quoniam dociles imitandis
Turpibus et pravis omnes sumus; et Catilinam
Quocunque in populo videas, quocunque sub axe:
Sed nec Brutus erit, Bruti nec avunculus usquam.
Nil dictu fœdum, visuque hæc limina tangat,

25. *Should not be, &c.*] When she has the constant bad example of her mother before her eyes. Comp. sat. vi. 239, 240.

26. *Who never, &c.*] Who could never repeat the names of all her mother's gallants, though she uttered them as fast as possibly she could, without often taking breath before she got to the end of the list, so great was the number. Comp. sat. x. 223, 4.

28. *Privy, &c.*] She was a witness of all her mother's lewd proceedings, and was privy to them; which is the meaning of conscia in this place. See sat. iii. l. 49.

29. *Now.*] *i. e.* Now she is grown something bigger, she does as her mother did.

—*She dictating.*] The mother instructing, and dictating what she shall say.

—*Little tablets.*] Cerna signifies wax, but as they wrote on thin wooden tablets smeared over with wax, ceras, per met. means the tablets or letters themselves. See sat. i. l. 63.

Some understand by ceras pusillas, small tablets, as best adapted to the size of her hand, and more proper for her age, than large ones. As the boy (l. 5.) had a little dice-box to teach him gaming, so this girl begins with a little tablet, in order to initiate her into the science of intrigue. But, perhaps, by pusillas ceras the poet means what the French would call petits billets-doux.

30. *She fills.*] *i. e.* Fills with writing.

—*The same pimps, &c.*] Cinædus is a word of detestable meaning; but here cinædis seems to denote pimps, or people who go between the parties in an intrigue.

The daughter employs the same messengers that her mother did, to carry her little love-letters.

31. *So nature commands, &c.*] Thus nature orders it, and therefore it naturally happens, that examples of vice, set by those of our own family, corrupt the soonest.

32. *When they possess minds, &c.*] When they insinuate themselves into the mind, under the influence of those who have a right to exercise authority over us. See Ainsw. Auctor, No. 6.

33. *One or two.*] Unus et alter—here and there one, as we say, may be found as exceptions, and who may reject, with due contempt, their parents' vices, but then they must be differently formed from the generality.

34. *By a benign art, &c.*] Prometheus, one of the Titans, was feigned by the poets, to have formed men of clay, and put life into them by fire stolen from heaven.

An adulteress, who never could say over her mother's gallants
So quickly, nor could join them together with so much speed,
As that she must not take breath thirty times? privy to her mother
Was the virgin : now, she dictating, little tablets
She fills, and gives them to the same pimps to carry to the gallant.
So nature commands; more swiftly and speedily do domestic
Examples of vices corrupt us, when they possess minds
From those that have great influence. Perhaps one or two
Young men may despise these things, for whom, by a benign art,
And with better clay, Titan has formed their breasts.
But the footsteps of their fathers which are to be avoided, lead the rest,
And the path of old wickedness, long shewn, draws them.
Abstain therefore from things which are to be condemned: for of this at least
There is one pow'rful reason, lest those who are begotten by us
Should follow our crimes; for in imitating base and wicked
Things we are all docile ; and a Catiline 41
You may see among every people, in every clime:
But neither will Brutus, nor uncle of Brutus, be any where.
Nothing filthy, to be said, or seen, should touch these thresholds,

The poet here says, that, if one or two young men are found who reject their father's bad example, it must be owing to the peculiar favour of Prometheus, who, by a kind exertion of his art, formed their bodies, and particularly the parts about the heart (præcordia), of better materials than those which he employed in the formation of others.

36. *Footsteps, &c.*] As for the common run of young men, they are led, by the bad example of their fathers, to tread in their fathers' steps, which ought to be avoided.

37. *Path of old wickedness, &c.*] And the beaten track of wickedness, constantly before their eyes, draws them into the same crimes.

38. *Abstain therefore, &c.*] Refrain therefore from ill actions ; at least we should do this, if not for our own sakes, yet for the sake of our children, that they may not be led to follow our vicious examples, and to commit the same crimes which they have seen in us.

40. *In imitating, &c.*] Such is the condition of human nature, that we are all more prone to evil than to good, and, for this reason, we are easily taught to imitate the vices of others.

41. *A Catiline, &c.*] See sat. viii. 231. Vicious characters are easily to be met with, go where you may.

43. *Brutus.*] M. Brutus, one of the most virtuous of the Romans, and the great assertor of public liberty.

—*Uncle of Brutus.*] Cato of Utica, who was the brother of Servilia, the mother of Brutus, a man of severe virtue.

So prone is human nature to evil, so inclined to follow bad example, that a virtuous character, like Brutus or Cato, is hardly to be found any where, while profligate and debauched characters, like Catiline, abound all the world over ; this would not be so much the case, if parents were more careful about the examples which they set their children.

44. *Filthy.*] Indecent, obscene.

—*Should touch, &c.*] Should approach

Intra quæ puer est. Procul hinc, procul inde puellæ
Lenonum, et cantus pernoctantis parasiti.
Maxima debetur puero reverentia. Si quid
Turpe paras, ne tu pueri contempseris annos:
Sed peccaturo obsistat tibi filius infans.
Nam si quid dignum censoris fecerit ira,
(Quandoquidem similem tibi se non corpore tantum,
Nec vultu dederit, morum quoque filius,) et cum
Omnia deterius tua per vestigia peccet,
Corripies nimirum, et castigabis acerbo
Clamore, ac post hæc tabulas mutare parabis.
Unde tibi frontem, libertatemque parentis,
Cum facias pejora senex, vacuumque cerebro
Jampridem caput hoc ventosa cucurbita quærat?
  Hospite venturo, cessabit nemo tuorum:
Verre pavimentum, nitidas ostende columnas,
Arida cum tota descendat aranea tela;
Hic læve argentum, vasa aspera tergeat alter:

those doors, where there are children, lest they be corrupted. Therefore—

45. *Far from hence, &c.*] Hence far away, begone; a form of speech made use of at religious solemnities, in order to hinder the approach of the profane. So HORACE, lib. iii. ode i. l. 1, when he calls himself musarum sacerdos, says, Odi profanum vulgus et arceo.

VIRG. Æn. vi. 258. makes the Sibyl say:

—Procul, O procul este profani
—Totoque absistite luco.

45, 6. *Girls of bawds.*] The common prostitutes, who are kept by common panders, or pimps, for lewd purposes.

46. *The nightly parasites.*] Pernoctans signifies tarrying, or sitting up all night. The parasites, who frequently attended at the tables of great men, used to divert them with lewd and obscene songs, and for this purpose would sit up all night long.

47. *Greatest reverence, &c.*] People should keep the strictest guard over their words and actions, in the presence of boys; they cannot be under too much awe, nor shew too great a reverence for decency, when in their presence.

48. *You go about, &c.*] If you intend, or purpose, or set about, to do what is wrong, don't say, "There's nobody here "but my young son, I don't mind him, "and he is too young to mind me:"—rather say, "My little boy is here, I will "not hurt his mind by making him a "witness of what I purposed to do, there-"fore I will not do it before him."

50. *Of the censor.*] The censor of good manners, or morum judex, was an officer of considerable power in Rome, before whom offenders against the peace and good manners were carried and censured. Sat. iv. l. 12.

q. d. Now, if, in after-times, your son should be taken before the censor, for some crime cognizable and punishable by him.

52. *Shew himself, &c.*] (For he will exhibit a likeness to his father, not in person, or face only, but in his moral behaviour and conduct; therefore, if you set him a bad example, you must not wonder that he follows it, and appears his father's own son in mind as well as in body.)

53. *Offend the worse, &c.*] And it is most probable, that following your steps has made him do worse than he otherwise would.

54. *You will, &c.*] You will call him to a severe account. Nimirum here is to be understood like our English—forsooth.

—And chastise, &c.] You will be very loud and bitter in your reproaches of his bad conduct, and even have thoughts of

Within which is a boy. Far from hence, from thence the girls
Of bawds, and the songs of the nightly parasite:
The greatest reverence is due to a boy. If any base thing
You go about, do not despise the years of a boy,
But let your infant son hinder you about to sin.
For if he shall do any thing worthy the anger of the censor,
(Since he, like to you not in body only, nor in countenance,
Will shew himself, the son also of your morals,) and when
He may offend the worse, by all your footsteps,
You will, forsooth, chide, and chastise with harsh
Clamour, and after these, will prepare to change your will.
Whence assume you the front, and liberty of a parent,
When, an old man, you can do worse things, and this head,
Void of brain, long since, the ventose cupping-glass may seek?
A guest being to come, none of your people will be idle.
"Sweep the pavement, shew the columns clean,
"Let the dry spider descend with all her web:
"Let one wipe the smooth silver, another the rough vessels:"

disinheriting him, by changing your last will. See sat. ii. 58, tabulas.

56. *Whence, &c.*] With what confidence can you assume the countenance and authority of a father, so as freely to use the liberty of parental reproof? We may suppose sumas to be understood in this line.

57. *When, &c.*] When you, at an advanced age, do worse than the youth with whom you are so angry.

—*This head, &c.*] When that brainless head of yours may, for some time, have wanted the cupping-glass to set it right—*i. e.* when you have for a long time been acting as if you were mad.

58. *Ventose cupping-glass.*] Cucurbita signifies a gourd, which, when divided in half, and scooped hollow, might, perhaps, among the ancients, be used as a cupping instrument. In after-times they made their cupping instruments of brass, or horn, (as now they are made of glass,) and applied them to the head to relieve pains there, but particularly to mad people. The epithet ventosa, which signifies windy, full of wind, alludes to the nature of their operation, which is performed by rarifying the air which is within them, by the application of fire, on which the blood is forced from the scarified skin into the cupping-glass, by the pressure of the outward air; so that the air may be called the chief agent in this operation. The operation of cupping on the head in phrensies is very ancient.

59. *A guest, &c.*] When you expect a friend to make you a visit, you set all hands to work, in order to prepare your house for his reception.

60. "*Sweep the pavement,*" *&c.*] "Sweep" (say you to your servants) "the floors clean—wipe the dust from "all the pillars."

The Roman floors were either laid with stone, or made of a sort of mortar, or stucco, composed of shells reduced to powder, and mixed in a due consistency with water; this, when dry, was very hard and smooth. Hence, Britannicus observes, pavimentum was called ostraceum, or testaceum.—These floors are common in Italy to this day.

The Romans were very fond of pillars in their buildings, particularly in their rooms of state and entertainment. See sat. vii. l. 182, 3. The architraves, and other ornamental parts of pillars, are very apt to gather dust.

61. "*Dry spider,*" *&c.*] The spiders, which have been there so long as to be dead and dried up, sweep them, and all their cobwebs, down.

62. "*Smooth silver.*"] The unwrought plate, which is polished and smooth.

Vox domini fremit instantis, virgamque tenentis.
Ergo miser trepidas, ne stercore fœda canino
Atria displiceant oculis venientis amici?
Ne perfusa luto sit porticus: et tamen uno
Semodio scobis hæc emundet servulus unus:
Illud non agitas, ut sanctam filius omni
Aspiciat sine labe domum, vitioque carentem?
Gratum est, quod patriæ civem populoque dedisti,
Si facis, ut patriæ sit idoneus, utilis agris,
Utilis et bellorum, et pacis rebus agendis:
Plurimum enim intererit, quibus artibus, et quibus hunc tu
Moribus instituas. Serpente ciconia pullos
Nutrit, et inventa per devia rura lacerta:
Illi eadem sumptis quærunt animalia pennis.
Vultur jumento, et canibus, crucibusque relictis,
Ad fœtus properat, partemque cadaveris affert.
Hinc est ergo cibus magni quoque vulturis, et se
Pascentis, propria cum jam facit arbore nidos.

62. "*The rough vessels.*"] The wrought plate, which is rough and uneven, by reason of the embossed figures upon it, which stand out of its surface. See sat. i. 76.—So Æn. ix. 263.

Bina dabo argento perfecta atque aspera signis
Pocula——

63. *Holding a rod.*] To keep them all to their work, on pain of being scourged.

—*Blusters.*] He is very loud and earnest in his directions to get things in order.

64. *Therefore, &c.*] Canst thou, wretch that thou art, be so solicitous to prevent all displeasure to thy guest, by his seeing what may be offensive about thine house, either within or without, and, for this purpose, art thou so over-anxious and earnest, when a very little trouble might suffice for this, and, at the same time, take no pains to prevent any moral filth or turpitude from being seen in your house by your own son? This is the substance of the poet's argument.

65. *Thy courts.*] Atrium signifies a court-yard, a court before an house, a hall, a place where they used to dine. Ainsw. All these may be meant, in this place, by the plur. atria; for, to all these places their favourite dogs might have access, and, of course, might daub them.

66. *The porch, &c.*] A sort of gallery, with pillars, at the door (ad portam) of the house; or a place where they used to walk, and so liable to be dirty.

—*Servant boy.*] Servulus (dim. of servus) a servant lad.

67. *Saw-dust, &c.*] Scobs signifies any manner of powder, or dust, that cometh of sawing, filing, or boring. Probably the Romans sprinkled over the floors of their porticos with saw-dust, as we do our kitchens and lower parts of the house with sand, to give them a clean appearance, and to hinder the dirt of people's shoes from sticking to the floor. See Holyday, note 3, on this Satire, who observes, that Heliogabalus was said to strew his porticus, or gallery, with the dust of gold and silver.

68. *Manage it, &c.*] *viz.* To keep your house sacred to virtue and good example, and free from all vicious practices, that your son may not be corrupted by seeing them.

70. *Acceptable, &c.*] *i. e.* To the public, that, by begetting a son, you have added to the country a subject, and to Rome a citizen.

71. *If you make him, &c.*] If you so educate and form him, that he may be an useful member of society.

—*In the fields.*] Well skilled in agriculture.

The voice of the master, earnest, and holding a rod, blusters.
Therefore, wretch, dost thou tremble, lest, foul with canine dung,
Thy courts should displease the eyes of a coming friend?
Lest the porch should be overspread with mud? and yet one servant boy,
With one half bushel of saw-dust, can cleanse these:
Dost thou not manage it, that thy son should see
Thine house, sacred without all spot, and having no vice?
It is acceptable, that you have given a citizen to your country and people,
If you make him, that he may be meet for his country, useful in the fields,
Useful in managing affairs both of war and peace:
For it will be of the greatest consequence, in what arts, and with what morals
You may train him up. With a serpent a stork nourishes
Her young, and with a lizard found in the devious fields;
They, when they take their wings, seek the same animals.
The vulture with cattle, and with dogs, and with relicks from crosses,
Hastens to her young, and brings part of a dead body.
Hence is the food also of a great vulture, and of one feeding
Herself, when now she makes nests in her own tree.

72. *In managing affairs, &c.*] Capable of transacting the business of a soldier, or that of a lawyer or senator. The opposition of belli et pacis, like arma et togæ, in cedant arma togæ, seems to carry this meaning.

So HOLYD.—the helmet or the gown.

The old Romans were careful so to breed up their sons, that afterwards they might be useful to their country in peace or war, or ploughing the ground. J. DRYDEN, junior.

73. *In what arts, &c.*] So as to make him useful to the public.

—*What morals, &c.*] So as to regulate his conduct, not only as to his private behaviour, but as to his demeanour in any public office which he may be called to.

74. *A stork nourishes, &c.*] i. e. Feeds her young ones with snakes and lizards.

75. *Devious fields.*] Devious (ex de and via—quasi a recta via remotum) signifies out of the way, or road.

Devia rura may be understood of the remote parts of the country, where serpents and lizards are usually found.

76. *Take their wings.*] i. e. The young storks, when able to fly and provide for themselves, will seek the same animals for food, with which they were fed by the old ones in the nest.

77. *With cattle, &c.*] The vulture feeds her young—jumento—with the flesh of dead cattle, and of dead dogs.

—*Relicks from crosses.*] i. e. Feeds on the remains of the bodies of malefactors that were left exposed on crosses, or gibbets, and brings part of the carcase to her nest—l. 78.

79. *Hence, &c.*] From thus being supplied with such sort of food by the old one, the young vulture, when she is grown up to be a great bird, feeds upon the same.

80. *When now, &c.*] She feeds herself and the young in the same manner, whenever she has a nest of her own, in some tree which she appropriates for building it.

Sed leporem, aut capream, famulæ Jovis, et generosæ
In saltu venantur aves: hinc præda cubili
Ponitur: inde autem, cum se matura levarit
Progenies stimulante fame, festinat ad illam,
Quam primum rupto prædam gustaverat ovo.
Ædificator erat Centronius, et modo curvo
Littore Cajetæ, summa nunc Tiburis arce,
Nunc Prænestinis in montibus, alta parabat
Culmina villarum, Græcis, longeque petitis
Marmoribus, vincens Fortunæ atque Herculis ædem;
Ut spado vincebat capitolia nostra Posides.
Dum sic ergo habitat Centronius, imminuit rem,
Fregit opes, nec parva tamen mensura relictæ
Partis erat: totam hanc turbavit filius amens,
Dum meliore novas attollit marmore villas.
Quidam sortiti metuentem sabbata patrem,
Nil præter nubes, et cœli numen adorant;

81. *Handmaids of Jove.*] Eagles. See Hor. lib. iv. ode iv. l. 1, et seq. where the eagle is called ministrum fulminis alitem, because supposed to carry Jove's thunder. See FRANCIS, note there.

81, 2. *Noble birds, &c.*] Not only eagles, but the falcons of various kinds, hunt hares and kids, and having caught them, carry them to their nests to feed their young with.

83. *Thence, &c.*] *i. e.* From being fed with such sort of food when young.

—*The mature progeny.*] The young ones, when grown up, and full fledged.

84. *Raised itself, &c.*] Upon its wings, and takes its flight.

—*Hunger stimulating.*] When sharpened by hunger.

84, 5. *Hastens to that prey.*] To the same sort of food.

85. *Which it had first tasted, &c.*] Which it had been used to from the time it was first hatched—rupto ovo, from the broken egg—from its very egg-shell, as we say.

86. *Centronius.*] A famous extravagant architect, who, with his son, (who took after him,) built away all his estate, and had so many palaces at last, that he was too poor to live in any of them.

87. *Caieta.*] A sea-port in Campania, not far from Baiæ, built in memory of Caieta, nurse to Æneas. See Æn. vii. l. 1—4. The shore was here remarkably sinuous and crooked.

—*Summit of Tibur.*] See sat. iii. 192, note.

88. *Prænestine mountains.*] On the mountains near Præneste, a city of Italy, about twenty miles from Rome.

—*Was preparing.*] Planning and building, thus preparing them for habitation.

88, 9. *The high tops, &c.*] Magnificent and lofty country-houses.

89. *With Grecian, &c.*] Finished in the most superb taste with Grecian and other kinds of foreign marble.

90. *Temple of Fortune.*] There was one at Rome built of the finest marble by Nero; but here is meant that at Præneste.

—*Of Hercules.*] At Tibur, where there was a very great library.

91. *Eunuch Posides, &c.*] A freedman and favourite of Claudius Cæsar, who was possessed of immense riches: he built on the shore at Baiæ some baths which were very magnificent, and called, after him, Posidianæ.

—*Our capitols.*] Of which there were several, besides that at Rome, as at Capua, Pompeia, and other places. But the poet means particularly the capitol at Rome, which, after having been burnt, was rebuilt and beautified most magnificently by Domitian.

92. *While thus, &c.*] While he thus builds and inhabits such expensive and

But the hare or the kid, the handmaids of Jove, and the noble
Birds, hunt in the forest: hence prey is put
In their nest: but, thence, the mature progeny, when
It has raised itself, hunger stimulating, hastens to that
Prey which it had first tasted, the egg being broken.
Centronius was a builder, and now on the crooked
Shore of Caieta, now on the highest summit of Tibur,
Now in the Prænestine mountains, was preparing the high
Tops of villas, with Grecian, and with marble sought
Afar off, exceeding the temple of Fortune and of Hercules:
As the eunuch Posides out-did our capitols.
While thus, therefore, Centronius dwells, he diminished his
estate,
He impaired his wealth, nor yet was the measure of the remaining
Part small: his mad son confounded all this,
While he raised up new villas with better marble.
Some chance to have a father who fears the sabbaths,
They adore nothing beside the clouds, and the deity of heaven:

magnificent houses, he outruns his income.

93. *Nor yet, &c.*] Nevertheless, though he lessened his fortune, yet there was no small part of it left.

94. *His mad son, &c.*] His son, who, from the example of his father, had contracted a sort of madness for expensive building, confounded the remaining part of his father's fortune, when it came to him, after his father's death.

95. *Raised up new villas, &c.*] Endeavouring to excel his father, and to build at a still greater expence, with more costly materials.

This instance of Centronius and his son is here given as a proof of the poet's argument, that children will follow the vices and follies of parents, and perhaps even exceed them (comp. l. 53.); therefore parents should be very careful of the example which they set their children.

96. *Some chance, &c.*] Sortiti—*i. e.* it falls to the lot of some.

—*Fears the sabbaths.*] Not only reverences the seventh day, but the other Jewish feasts, which were called sabbaths.

The poet having shewn, that children follow the example of their parents in vice and folly, here shews, that in religious matters also children are led by their parents' example.

97. *Beside the clouds.*] Because the Jews did not worship images, but looked toward heaven when they prayed, they were charged with worshipping the clouds, the heathen having no notion but of worshipping some visible object.

——*The deity of heaven.*] Juvenal, though he was wise enough to laugh at his own country gods, yet had not any notion of the ONE TRUE GOD, which makes him ridicule the Jewish worship.

However, I doubt much, whether, by numen cœli, in this place, we are not to suppose Juvenal as representing the Jews to worship the material heaven, "the blue ethereal sky," (as Mr. Addison phrases it in his translation of the 19th Psalm,) imagining that they made a deity of it, as he supposed they did of the clouds; this I think the rather, as it stands here joined with nubes, and was likewise a visible object. See TACIT. Hist. v. initio.

As for the God of Heaven, he was to Juvenal, as to the Athenians, *αγνωστος Θεος*, (see Acts xvii. 23.) utterly unknown; and therefore the poet could not mean him by numen cœli. "After "the wisdom of God, the world by wis- "dom knew not God." 1 Cor. i. 21.

Nec distare putant humana carne suillam,
Qua pater abstinuit; mox et præputia ponunt:
Romanas autem soliti contemnere leges,
Judaicum ediscunt, et servant, ac metuunt jus,
Tradidit arcano quodcunque volumine Moses:
Non monstrare vias, eadem nisi sacra colenti;
Quæsitum ad fontem solos deducere verpos.
Sed pater in causa, cui septima quæque fuit lux
Ignava, et partem vitæ non attigit ullam.
  Sponte tamen juvenes imitantur cætera: solam
Inviti quoque avaritiam exercere jubentur.
Fallit enim vitium specie virtutis, et umbra,
Cum sit triste habitu, vultuque et veste severum.
Nec dubie tanquam frugi laudatur avarus,
Tanquam parcus homo, et rerum tutela suarum

98. *Swine's flesh to be different from human.*] They think it as abominable to eat the one as the other. Here he ignorantly ridicules their observance of that law, Lev. xi. 7, &c.

99. *The father, &c.*] He treats it as a matter of mere tradition, as if the son only did it because his father did it before him.

—*Soon they lay aside, &c.*] Here he ridicules the rite of circumcision, which was performed on the eighth day after their birth, according to Gen. xvii. 10, et seq.

100. *Used to despise, &c.*] It being their wonted custom and practice to hold the laws of Rome, relative to the worship of the gods in particular, in the highest contempt. See Exod. xxiii. 24.

101. *They learn.*] From their childhood. Ediscunt—learn by heart.

—*And keep.*] Observe.

—*And fear.*] And reverence—

102. *Whatsoever Moses, &c.*] *i. e.* Whatsoever it be that Moses, &c. From this passage it appears, that Moses was known and acknowledged, by the heathen, to be the lawgiver of the Jews.

—*Secret volume.*] By this is meant the Pentateuch, (so called from πεντε, five, and τευχος, a book or volume,) or five books of Moses. A copy of this was kept, as it is to this day, in every synagogue, locked up in a press, or chest (arca), and never exposed to sight, unless when brought out to be read at the time of worship in the synagogue, and then (as now) it was returned to its place, and again locked up. This is probably alluded to by Juvenal's epithet of arcano, from arca—as Romanus, from Roma. See Ainsw. Arcanus-a-um. Volumine, from volvo, to roll, denotes that the book of the law was rolled, not folded up. See sat. x. 126, note.

103. *Not to shew the ways, &c.*] They were forbidden certain connections with the heathen; but when the poet represents them so monstrously uncharitable, as not to shew a stranger the way to a place which he was enquiring after, unless he were a Jew, he may be supposed to speak from prejudice and misinformation. So in the next line—

104. *To lead, &c.*] He supposes, that if a man who was not a Jew, were ever so thirsty, and asked the way to some spring to quench his thirst, they would sooner let him perish than direct him to it. But no such thing was taught by Moses. See Exod. xxii. 21; and ch. xxiii. 9.

Verpos, like Horace's apella, is a word of contempt.

105. *The father, &c.*] Who, as the poet would be understood, set them the example.

—*Every seventh day, &c.*] Throughout the year this was observed as a day of rest, the other sabbaths at their stated times. The poet ignorantly imputes this merely to an idle practice, which

Nor do they think swine's flesh to be different from human,
From which the father abstain'd; and soon they lay aside their foreskins:
But used to despise the Roman laws,
They learn, and keep, and fear the Jewish law,
Whatsoever Moses hath delivered in the secret volume:
Not to shew the ways, unless to one observing the same rites,
To lead the circumcised only to a sought-for fountain;
But the father is in fault, to whom every seventh day was
Idle, and he did not meddle with any part of life.
Young men, nevertheless, imitate the rest of their own accord; only
Avarice they are commanded to exercise against their wills;
For vice deceives under the appearance and shadow of virtue,
When it is sad in habit, and severe in countenance and dress.
Nor is the miser doubtfully praised as frugal,
As the thrifty man, and a safeguard of his own affairs,

was handed down from father to son, not knowing the design and importance of the divine command.

106. *Meddle, &c.*] *i. e.* He refrained from all business, even such as related to the necessaries of common life. The Jews carried this to a superstitious height; they even condemned works of necessity and charity, if done on the Sabbath. See John vii. 23. They also declared self-defence to be unlawful on the Sabbath-day. See ANT. Univ. Hist. vol. x. p. 272.

107. *Young men, &c.*] The poet now begins on the subject of avarice, in order to shew how this also is communicated from father to son: but here he makes a distinction. As to other vices, says he, youth want no force to be put upon them to incline them to imitation; whereas, this of avarice, being rather against their natural bent towards prodigality, requires some pains to be taken, in order to instil it into their minds.

—*The rest.*] The other vices which have been mentioned.

108. *Commanded, &c.*] They have much pains taken with them to force them, as it were, into it, against their natural inclinations.

109. *Vice deceives, &c.*] They are deceived at first, by being taught to look upon that as virtuous, from its appearance, which in truth, in its real nature and design, is vicious. Nothing is more common than for vice to be concealed under the garb of virtue, as in the instance which the poet is about to mention. In this sense it may be said, Decipimur specie recti. HOR. de Art. l. 25.

110. *Sad in habit, &c.*] The poet, in this line, in which he is describing vice, wearing the garb, and putting on the semblance, of wisdom and virtue, has probably in his eye the hypocrites, whom he so severely lashes at the beginning of the second Satire. See sat. ii. l. 1—20.

Habitu here means outward carriage, demeanour, manner. Sad—triste—grave, pensive, demure.

—*Severe in countenance, &c.*] A severity of countenance, and a negligence in dress, were supposed characteristic of wisdom and virtue, and were therefore in high esteem among the philosophers, and those who would be thought wiser and better than others. Hence, in order to deceive, these were assumed by vicious people. See Matt. vi. 16.

111. *Doubtfully praised, &c.*] Nobody doubts his sincerity, or that he is other than his appearance bespeaks him, *viz.* a frugal man, and careful of his affairs, which is certainly a laudable character.

Sic timidus se cautum vocat, sordibus parcum. SEN.

Certa magis, quam si fortunas servet easdem
Hesperidum serpens, aut Ponticus. Adde quod hunc, de
Quo loquor, egregium populus putat, atque verendum
Artificem: quippe his crescunt patrimonia fabris.
Sed crescunt quocunque modo, majoraque fiunt
Incude assidua, semperque ardente camino.
Et pater ergo animi felices credit avaros,
Qui miratur opes, qui nulla exempla beati
Pauperis esse putat; juvenes hortatur, ut illam
Ire viam pergant, et eidem incumbere sectæ.
Sunt quædam vitiorum elementa: his protinus illos
Imbuit, et cogit minimas ediscere sordes.
Mox acquirendi docet insatiabile votum:
Servorum ventres modio castigat iniquo,

113. *More certain, &c.*] At the same time he is acting from no better principle, than that of the most sordid avarice, and takes care to hoard up and secure his money-bags in such a manner, as that they are safer than if guarded by the dragon which watched the garde nof the Hesperides, the daughters of Atlas, from whence, notwithstanding, Hercules stole the golden apples; or by the dragon which guarded the golden fleece at Colchis, in Pontus, from whence, notwithstanding, it was stolen by Jason.

114. *Add.*] We may also add to this account of the character here spoken of, that he is in high estimation with the generality of people, who always judge of a man by what he is worth.

At bona pars hominum, decepta cupidine falsa,
Nil satis est, inquit, quia tanti quantum habeas sis.
Hor. lib. i. sat. i. l. 61, 2.

"*Some self-deceived, who think their*
"*lust of gold*
"*Is but a love of fame, this maxim*
"*hold—*
"*No fortune's large enough, since*
"*others rate*
"*Our worth proportion'd to a large*
"*estate.*" Francis.

115. *The people think, &c.*] They reckon this man, who has been the fabricator of his own fortune to so large an amount, an excellent workman in his way, and to be highly reverenced.

116. *To these workmen, &c.*] Fabris here is metaphorical, and is applied to these fabricators of wealth for themselves, because those who coined or made money for the public were called fabri, or monetæ fabricatores. Faber usually denotes a smith—*i. e.* a workman in iron and other hard materials, a forger, a hammerer: so these misers, who were continually at work to increase their wealth, might be said to forge and hammer out a fortune for themselves, and in this sense might be called fabri. To such as these, says the poet, riches increase.

117. *By whatsoever means.*] They were not very scrupulous or nice, as to the means of increasing their store, whether by right or wrong.

118. *By the assiduous anvil, and the forge, &c.*] The poet still continues his metaphor. As smiths, by continually beating their iron on the anvil, and having the forge always heated, fabricate and complete a great deal of work; so these misers are always forging and fashioning something or other to increase their wealth. Their incessant toil and labour may be compared to working at the anvil, and the burning desire of their minds to the lighted forge. Camino here is to be understood of the forge or furnace in which the iron is heated.

119. *The father therefore, &c.*] Seeing these men abound in wealth, and not recollecting what pains it cost them, both of body and mind, to acquire it,

More certain, than if, those same fortunes, the serpent
Of the Hesperides or of Pontus should keep. Add, that
This man, of whom I speak, the people think an excellent, and venerable
Artist, for to these workmen patrimonies increase:
But they increase by whatsoever means, and become greater
By the assiduous anvil, and the forge always burning.
And the father therefore believes the covetous happy of mind,
Who admires wealth, who thinks that there are no examples
Of an happy poor man; he exhorts his young men, that they
May persist to go that way, and apply earnestly to the same sect.
There are certain elements of vices; with these he immediately seasons
Them, and compels them to learn the most trifling stinginess.
By-and-by he teaches an insatiable wish of acquiring:
He chastises the bellies of the servants with an unjust measure,

thinking the rich are the only happy people, and that a poor man must be miserable—

121. *Exhorts the young men.*] His sons that are growing up.

122. *To go that way.*] To tread in the steps of these money-getting people.

—*Apply earnestly, &c.*] Incumbo signifies to apply with earnestness and diligence to any thing. The father here recommends it to his sons, to apply themselves diligently to the practices of these people, whom the poet humourously styles a sect, as if they were a sect of philosophers, to which the word properly belongs. Those who joined in following the doctrines of Plato, were said to be of the Platonic sect—so secta Socratica. Secta comes from sequor, to follow.

123. *Certain elements, &c.*] Certain rudiments or beginnings. The father does not all at once bid his sons to be covetous, but insinuates into their minds, by little and little, sordid principles. This he does as soon as they are capable of receiving them, which I take to be the meaning of protinus here. Imbuo signifies to season meat, or the like; so, by metaph, to season the mind; also to furnish, or store.

124. *Compels them to learn, &c.*] From his example, little paltry acts of meanness and avarice—minimas sordes.

125. *By-and-by.*] As they grow up, he opens his grand plan to them; and as they have been taught to be mean and stingy in lesser matters, he now instructs them how to thrive, but applying the same principles to the science of getting money by low and illiberal means.

—*Insatiable wish.*] A desire that can never be satisfied—such is the inordinate love of money. Amor habendi. VIRG. Æn. viii. l. 327.

126. *He chastises, &c.*] The poet in this, and in some of the following lines, particularizes certain instances of those minimæ sordes, which he had hinted at, l. 124, and which the father is supposed to set an example of to his sons, in order to season and prepare their minds for greater acts of sordidness and avarice.

First, Juvenal takes notice of the way in which the father treats his servants. He pinches their bellies, by withholding from them their due allowance of food, by giving them short measure, which is implied by iniquo modio. The Romans measured out the food which they gave their slaves; this was so much a month, and therefore called demensum, from mensis—or rather, perhaps, from demetior—whence part. demensus-a-um.

We find this word in TER. Phorm. act i. sc. i. l. 9. where Davus is representing Geta, as having saved something out of his allowance, as a present for the bride of his master's son.

Ipse quoque esuriens: neque enim omnia sustinet unquam
Mucida cærulei panis consumere frusta,
Hesternum solitus medio servare minutal
Septembri: nec non differre in tempora cœnæ
Alterius, conchen æstivi cum parte lacerti
Signatam, vel dimidio putrique siluro,
Filaque sectivi numerata includere porri:
Invitatus ad hæc aliquis de ponte negaret.
Sed quo divitias hæc per tormenta coactas?
Cum furor haud dubius, cum sit manifesta phrenesis,
Ut locuples moriaris, egenti vivere fato?
Interea pleno cum turgit sacculus ore,
CRESCIT AMOR NUMMI, QUANTUM IPSA PECUNIA CRESCIT;
Et minus hanc optat, qui non habet. Ergo paratur
Altera villa tibi, cum rus non sufficit unum,

Quod ille unciatim vix de demenso suo,
Suum defraudans genium, comparsit
miser.

Geta had saved of his corn, of which the slaves had so many measures every month, and turned it into money. Modium was a measure of about a peck and an half. AINSW.

127. *He also hung'ring.*] Half starving himself at the same time.

—*Neither does he, &c.*] He does not suffer, or permit, all the pieces of bread, which are so stale as to be blue with mouldiness, and musty with being hoarded up, to be eaten up at once, but makes them serve again and again.

129. *The hash, &c.*] Minutal, a dish made with herb sand meat, and other things chopped together; from minuo, to diminish, or make a thing less.

—*Of yesterday.*] Which had been dressed the day before, and now served up again. This he will still keep, though in the month of September, a time of year when, from the autumnal damps, victuals soon grow putrid. The blasts of the south-wind at that time were particularly insalubrious. See sat. vi. 516, note.

130. *Also to defer, &c.*] Who accustoms himself to keep for a second meal.

131. *The bean.*] Conchis.—See sat. iii. 293, note.

—*Sealed up.*] Put into some vessel, the cover or mouth of which was sealed up close with the master's seal, to prevent the servants getting at it. Or perhaps into some cupboard, the door of which had the master's seal upon it.

131, 2. *Part of a summer fish.*] Lacerti æstivi.—What fish the lacertus was, I do not any where find with certainty. Ainsworth calls it a kind of cheap fish usually salted. This, mentioned here, is called a summer fish; I suppose, because caught in the summer time; and for this reason, no doubt, not very likely to keep long sweet.

132. *With half a stinking shad.*] See sat. iv. 33; and AINSW. Silurus. Lit. and with an half and putrid silurus.

133. *To shut up.*] Includere—*i. e.* to include in the same sealed vessel.—The infinitive includere, like the servare, l. 129, and the non differre, l. 130, is governed by the solitus, l. 129.

—*Number'd threads, &c.*] Sectivi porri. In sat. iii. 293, 4. Juvenal calls it sectile porrum. See there.—There were two different species of the leek; one sort was called sectum, sectile, and sectivum; the other capitatum; the former of which was reckoned the worst. See PLIN. lib. xix. c. 6.

From the bottom of a leek there are fibres which hang downwards, when the leek is taken out of the ground, which the poet here calls fila, or threads, which they resemble. He here humourously represents a person so sordidly avaricious, as to count the threads, or fibres, at the bottom of the leek, that if one of these should be missing he might find it out.

These epithets, sectivum and sectile, are

He also hung'ring: for neither does he ever bear
To consume all the musty pieces of blue bread,
Who is used to keep the hash of yesterday in the midst of
September; also to defer, to the time of another supper,
The bean, sealed up with part of a summer
Fish, or with half a stinking shad,
And to shut up the number'd threads of a sective leek:
Any one invited from a bridge to these, would refuse.
But for what end are riches gather'd by these torments,
Since it is an undoubted madness, since it is a manifest phrensy,
That you may die rich, to live with a needy fate?
In the mean time, when the bag swells with a full mouth,
THE LOVE OF MONEY INCREASES, AS MUCH AS MONEY ITSELF INCREASES;
And he wishes for it less, who has it not. Therefore is prepared
Another villa for you, when one country-seat is not sufficient;

given to that sort of leek, from its being usual to cut or shred it into small pieces when mixed with victuals of any kind. See AINSW. Sectivus.

134. *Invited from a bridge.*] See sat. iv. 116. The bridges about Rome were the usual places where beggars took their stand, in order to beg of the passengers.

The poet, to finish his description of the miser's hoard of victuals, here tells us, that if this wretch were to invite a common beggar to such provisions as he kept for himself and family, the beggar would refuse to come.

135. *But for what end, &c.*] Some verb must be understood here, as habes, or possides, or the like—otherwise the accusative case is without a verb to govern it. We may then read the line—

To what purpose do you possess riches, gathered together by these torments—*i. e.* with so much punishment and uneasiness to himself? See sat. x. 12, 13.

136. *Undoubted madness, &c.*] So HOR. sat. iii. lib. ii. l. 82.

Danda est hellebori multo pars maxima avaris,
Nescio an Anticyram ratio illis destinet omnem.

Misers make whole Anticyra their own;
Its hellebore reserved for them alone.
FRANCIS.

For Anticyra, see above, JUV. sat. xiii. l. 97, note.

137. *A needy fate, &c.*] *i. e.* To share the fate of the poor; to live as if destined to poverty and want, for the sake of being rich when you die, a time when your riches can avail you nothing, be they ever so great.

138. *When the bag swells, &c.*] And all this, for which you are tormenting yourself at this rate, you find no satisfaction or contentment in; for when your bags are filled up to the very mouth, still you want more. The getting of money and the love of money increase together: the more you have, the more you want.

Crescit indulgens sibi dirus hydrops, &c. See HOR. lib. ii. ode ii. and lib. iii. ode xvi. l. 17, 18.

Crescentem sequitur cura pecuniam
Majorumque fames.

140. *He wishes for it less, &c.*] A poor man looks no farther than for a supply of his present wants; he never thinks of any thing more.

—*Therefore.*] Because thou art insatiable in thy desires.

—*Is prepared, &c.*] Not content with one country-house, another is purchased, and gotten ready, prepared for thy reception, as one will not suffice.

Et proferre libet fines; majorque videtur,
Et melior vicina seges: mercaris et hanc, et
Arbusta, et densa montem qui canet oliva:
Quorum si pretio dominus non vincitur ullo,
Nocte boves macri, lassoque famelica collo
Armenta ad virides hujus mittentur aristas;
Nec prius inde domum, quam tota novalia sævos
In ventres abeant, ut credas falcibus actum.
Dicere vix possis, quam multi talia plorent,
Et quot venales injuria fecerit agros.
Sed qui sermones? quam fœdæ buccina famæ?
Quid nocet hoc? inquit: tunicam mihi malo lupini,
Quam si me toto laudet vicinia pago
Exigui ruris paucissima farra secantem.
Scilicet et morbis et debilitate carebis,
Et luctum et curam effugies, et tempora vitæ

142. *It likes you to extend, &c.*] You think the present limits of your estate too confined, and therefore you want to enlarge them.

143. *Neighbour's corn.*] Arista is properly the beard of corn, and, by synec. the whole ear; and so the corn itself, as growing. You take it into your head that your neighbour's corn looks better than yours, therefore you determine to purchase, and to possess yourself of his estate.

144. *Groves of trees.*] Arbustum signifies a copse or grove of trees, pleasant for its shade.

—*Which is white, &c.*] The bloom of the olive is of a white or light grey colour. Densa here means a vast quantity. See sat. i. 120, note.

145. *With any price of which, &c.*] If you cannot tempt the owner to part with them for any price which you offer for the purchase, then you have recourse to stratagem to make him glad to get rid of them.

146. *By night the lean oxen, &c.*] In the night-time, when you are not likely to be discovered, you turn your oxen which are half-starved, and your other herds of grazing beasts, which are kept sharp for the purpose, into your poor neighbour's corn.

146, 7. *Tired necks.*] That have been yoked, and at work all day, and therefore the more hungry.

147. *To the green corn, &c.*] In order to eat it up.

148. *Nor may they depart hence, &c.*] They are not suffered to stir homeward, till they have eaten up the whole crop, as clean as if it had been reaped.

—*The whole crop.*] Tota novalia. Novale est, saith Pliny, quod alternis annis seritur—"Land sown every other "year," and therefore produces the more plentiful crops. Here, by met. novalia signifies the crops that grow on such land. See VIRG. Geor. i. l. 71.

151. *Injury, &c.*] Many have had reason to complain of such treatment, and have been forced to sell their land to avoid being ruined.

152. "*What speeches?*"] What does the world say of you, says the poet, for such proceedings?

—"*Trumpet of foul fame*"—] The poet is interrupted before he has finished, by the eager answer of the person to whom he is supposed to be speaking, and with whom he is expostulating.

153. "*What does this hurt?*"] Says the miser; what harm can what the world says do? See HOR. sat. i. l. 64—7.

—*Coat of a lupine.*] Lupinus signifies a kind of pulse, of a bitter and harsh taste, covered with a coat, husk, or shell. See VIRG. G. i. l. 75, 6. Isidorus says, that the best definition of lupinus is, *απο της λυπης*, quod vultum gustantis

And it likes you to extend your borders; and greater appears
And better your neighbour's corn: you buy also this, and
Groves of trees, and the mountain which is white with the thick olive:
With any price of which if the owner be not prevailed on,
By night the lean oxen, and the famished herds, with tired
Necks, will be sent to the green corn of this man.
Nor may they depart home from thence, before the whole crop
Is gone into their cruel bellies, so that you would believe it done by sickles.
You can hardly say, how many may lament such things,
And how many fields injury has made to be set to sale.
" But what speeches? how the trumpet of foul fame?"—
" What does this hurt?" says he: " I had rather have the " coat of a lupine,
" Than if the neighbourhood in the whole village should " praise me
" Cutting the very scanty produce of a little farm."
I warrant you will want both disease and weakness,
And you will escape mourning and care; and a long space of life,

amaritudine contristet. Ainsworth thinks that lupinus signifies what we call hops; and this seems likely, as we may gather from the story in Athenæus, lib. ii. c. xiv. where he relates of Zeno the Stoic, that he was ill-tempered and harsh, till he had drunk a quantity of wine, and then he was pleasant and good-humoured. On Zeno's being asked the reason of this change of temper, he said, that " the same thing happened to " him as to lupines; for lupines," says he, " before they are soaked in water, " are very bitter; but when put into " water, and made soft by steeping, " and are well soaked, they are mild " and pleasant." Hops grow with coats, or laminæ, one over another. But whatever be the exact meaning of lupini, the meaning of this hasty answer of the miser's is as follows: " Don't talk " to me of what speeches are made " about me, or what the trumpet of " fame may spread abroad, to the dis- " advantage of my character. I would " not give a pin's head for all they can " say against me, if I do but get rich: " but I would not give the husk of a " lupine for the praise of all the town, " if my farm be small, and afford but a " poor crop."

q. d. If I am rich, they can't hurt me by their abuse; but if poor, their praise will do me no good.

155. *The very scanty produce.*] Paucissima farra. Far denotes all manner of corn. Paucissima need not be taken literally in the superlative sense, but as intensive, and as meaning a very small, an exceeding scanty crop of corn. See note on densissima lectica, sat. i. l. 120, n. 2. The comparative and superlative degrees are often used by the Latin writers only in an intensive sense.

156. *I warrant, &c.*] Here the poet is speaking ironically, as if he said to the miser—To be sure, Sir, people like you, who are above the praise or dispraise of the world, are doubtless exempted too from the calamities which the rest of the world suffer, such as sickness and infirmities. See sat. x. l. 227. You are also out of the reach of affliction and sorrow. See sat. x. l. 242—4. Carebis —you will be without—free from.

Longa tibi post hæc fato meliore dabuntur;
Si tantum culti solus possederis agri,
Quantum sub Tatio populus Romanus arabat.
Mox etiam fractis ætate, ac Punica passis
Prælia, vel Pyrrhum immanem, gladiosque Molossos,
Tandem pro multis vix jugera bina dabantur
Vulneribus. Merces ea sanguinis atque laboris
Nullis visa unquam meritis minor, aut ingratæ
Curta fides patriæ. Saturabat glebula talis
Patrem ipsum, turbamque casæ, qua fœta jacebat
Uxor, et infantes ludebant quatuor, unus
Vernula, tres domini: sed magnis fratribus horum
A scrobe vel sulco redeuntibus, altera cœna
Amplior, et grandes fumabant pultibus ollæ.
Nunc modus hic agri nostro non sufficit horto.
Inde fere scelerum causæ, nec plura venena
Miscuit, aut ferro grassatur sæpius ullum
Humanæ mentis vitium, quam sæva cupido
Indomiti census; nam dives qui fieri vult,
Et cito vult fieri. Sed quæ reverentia legum?

158. *After these things, &c.*] Add to all this, that you must live longer than others, and be attended with uncommon happiness—meliore fato—with a more prosperous and more favourable destiny.

159. *If you alone possess'd, &c.*] Provided that you were so wealthy as to possess, and be the sole owner of as much arable land as the people of Rome cultivated, when the empire was in its infancy, under Romulus, and Tatius the Sabine; who, for the sake of the ladies he brought with him, was received into the city, and consociated with Romulus in the government. However this might be considered as small, to be divided among all the people, yet, in the hands of one man, it would be a vast estate.

161. *Afterwards.*] In after times—mox—some time after.

—*Broken with age.*] Worn out with age and the fatigues of war. Gravis annis miles. HOR. sat. i. 5.

161, 2. *Had suffer'd the Punic war.*] Had undergone the toils and dangers of the three wars with the Carthaginians, which almost exhausted the Romans.

162. *Cruel Pyrrhus.*] The king of Epirus, who vexed the Romans with perpetual wars, but, at last, was defeated and driven out of Italy.

——*Molossian swords.*] The Molossi were a people of Epirus, who fought against the Romans in Pyrrhus's army. See sat. xii. l. 108, note.

163. *At length.*] *i. e.* After so many toils and dangers.

—*Hardly two acres.*] Jugerum—an acre, so called from jugum boum, being as much land as a yoke of oxen could plough in a day. Scarcely so much as two acres were given as a reward for many wounds in battle.

165. *Than no deserts, &c.*] And this portion of two acres, given to a soldier, as a reward for the blood which he had shed, and the toils he had undergone in the service of his country, was never found fault with as too little for his deserts, or as an instance of a breach of faith in his country towards him, by rewarding him less than he had reason to expect. Curtus means little, short, curtailed, imperfect, broken. Curta fides may be applied to express a man's coming short of his promise.

166. *Little glebe.*] Such a small piece of arable land.

166, 7. *Satisfied the father.*] The poor soldier, who was the father of a numerous family.

167. *Rabble of his cottage.*] Consisting

After these things, will be given you with a better fate;
If you alone possess'd as much cultivated ground,
As, under Tatius, the Roman people ploughed.
Afterwards even to those broken with age, and who had suffer'd the Punic
Wars, or cruel Pyrrhus, and the Molossian swords,
At length hardly two acres were given for many
Wounds. That reward of blood, and of toil,
Than no deserts ever seem'd less, or the faith small
Of an ungrateful country. Such a little glebe satisfied
The father himself, and the rabble of his cottage, where big lay
The wife, and four infants were plàying, one a little
Bond-slave, three masters: but for the great brothers of these
From the ditch or furrow returning, another supper
More ample, and great pots smoked with pottage.
Now this measure of ground is not sufficient for our garden.
Thence are commonly the causes of villanies, nor more poisons
Has any vice of the human mind mixed, or oftener
Attacked with the sword, than a cruel desire
Of an unbounded income; for he who would be rich,
Would be so quickly too. But what reverence of the laws?

of his wife and many children, some small, others grown up.

167. *Big.*] *i. e.* Big, or great, with child.

169. *Bond-slave—three masters.*] One of the four children that were playing together was a little bond-slave born of a she slave. The three others were children of the wife, and therefore masters over the little slave, but all playing together, happy and content.

—*Great brothers.*] The elder children now big enough to go out to labour.

170. *Ditch or furrow, &c.*] Coming home from their day's work, at digging and ploughing.

171. *More ample.*] Their being grown up, and returning hungry from their labour, required a more copious meal, than the little ones who stayed at home.

—*Great pots.*] Pots proportionably large to the provision which was to be made.

—*Smoked with pottage.*] Boiling over the fire. Puls was a kind of pottage made of meal, water, honey, or cheese and eggs sodden together. AINSW.

172. *Measure of ground.*] *viz.* Two acres, which, in ancient days, was thought a sufficient reward for an old valiant defender of his country, after all his dangers, toils, and wounds, and which provided for, and made him and all his family happy, is not, as times go, thought big enough for a pleasure-garden.

173. *Thence, &c.*] From covetousness. Comp. l. 175.

—*Causes of villanies, &c.*] *i. e.* From this vile principle arise, as from their source, all manner of cruel and bad actions. See 1 Tim. vi. 10. former part.

—*More poisons, &c.*] Contrived more methods of destroying people in order to come at their property, either by poison or the sword. See James iv. 1, 2.

175. *A cruel desire.*] Which thinks no act of cruelty too great, so that its end may be accomplished.

So VIRG. Æn. iii. l. 56, 7.

Quid non mortalia pectora cogis
Auri sacra fames?

176. *Unbounded.*] Lit. untamed—*i. e.* that cannot be kept or restrained within any bounds. A metaphor taken from animals that are wild and untamed, which are ungovernable, and not to be restrained.

—*He who would be rich.*] So the apostle, 1 Tim. vi. 9. *οἱ βουλομενοι πλουτειν.*

177. *Would be so quickly.*] And there-

Quis metus, aut pudor est unquam properantis avari?
Vivite contenti casulis et collibus istis,
O pueri, Marsus dicebat et Hernicus olim,
Vestinusque senex; panem quæramus aratro,
Qui satis est mensis: laudant hoc numina ruris,
Quorum ope et auxilio, gratæ post munus aristæ,
Contingunt homini veteris fastidia quercus.
Nil vetitum fecisse volet, quem non pudet alto
Per glaciem perone tegi; qui summovet Euros
Pellibus inversis. Peregrina, ignotaque nobis
Ad scelus atque nefas, quodcunque est, purpura ducit.
Hæc illi veteres præcepta minoribus: at nunc
Post finem autumni media de nocte supinum
Clamosus juvenem pater excitat: accipe ceras,
Scribe, puer, vigila, causas age, perlege rubras
Majorum leges, aut vitem posce libello.
Sed caput intactum buxo, naresque pilosas

fore takes the shortest way to carve for himself, through every obstacle.

177. *Reverence of the laws.*] The laws which are made to restrain all acts of murder, and violence, and fraud, are put totally out of the question; he treads them under his feet.

178. *Hastening miser.*] A covetous man who hastens to be rich has neither fear nor shame; he dreads not what the laws can do to him, nor what the world will say of him. See Prov. xxviii. 22.

179. "*Live contented,*" &c.] The poet here mentions what was the doctrine of ancient times, in the days of simplicity and frugality, by introducing the exhortation of some wise and thrifty father to his children.

180. "*O youths,*" &c.] Such was the language formerly of the fathers among the Marsi, the Hernici, and the Vestini, to their children, in order to teach them contentment, frugality, and industry.

—*Marsian.*] The Marsi were a laborious people, about fifteen miles distant from Rome.

—*Hernician.*] The Hernici, a people of New Latium.

181. *Vestinian.*] The Vestini were a people of Latium, bordering on the Sabines.

—"*Seek bread by the plough,*" &c.] Let us provide our own bread by our industry, as much as will suffice for our support.

182. "*Deities of the country.*"] The Romans had their rural gods, as Ceres, Bacchus, Flora, &c. which they particularly worshipped, as presiding over their lands, and as at first inventing the various parts of husbandry.

183. "*By whose help,*" &c.] He means particularly Bacchus, who first found out the use of wine, and Ceres, who found out corn and tillage.

184. "*Loathing,*" &c.] Since the invention of agriculture, and the production of corn, men disdain living upon acorns, as at first they did. See sat. vi. l. 10; and Virg. G. i. l. 5—23. where may be seen an invocation to Bacchus and Ceres, and the other rural deities, as the inventors and patrons of agriculture.

185. "*Any thing forbidden,*" &c.] Those who are bred up in poverty and hardship, are unacquainted with the temptations to vice, to which those who are in high life are liable.

186. "*Thro' ice to be cover'd,*" &c.] Pero—a sort of high shoe, made of raw leather, worn by country people as a defence against snow and cold. Ainsw.

187. "*Inverted skins.*"] The skins of beasts with the wool or hair turned inwards next the body, to defend it from the cold winds, and to keep the wearer warm.

Thus shod and thus clothed were the hardy rustics of old time: they lived in happy ignorance of vice and luxury, and of all offences to the laws.

What fear, or shame, is there ever of a hastening miser?—
"Live contented with those little cottages and hills,
"O youths," said the Marsian and Hernician formerly,
And the old Vestinian, "let us seek bread by the plough,
"Which is enough for our tables: the deities of the country "approve this,
"By whose help and assistance, after the gift of acceptable "corn,
"There happen to man loathings of the old oak.
"He will not do any thing forbidden, who is not ashamed
"Thro' ice to be cover'd with an high shoe; who keeps off "the east wind
"With inverted skins. Purple, foreign, and unknown to us,
"Leads to wickedness and villany, whatsoever it may be."
These precepts those ancients gave to their posterity: but now,
After the end of autumn, from the middle of the night, the noisy
Father rouses the supine youth: "Take the waxen tablets,
"Write, boy, watch, plead causes, read over the red
"Laws of our forefathers, or ask for a vine by a petition.
"But your head untouched with box, and your hairy nostrils,

187. "*Purple*," &c.] *q. d.* The Tyrian purple, with which the garments of the rich and great are dyed, is a foreign piece of luxury, and unknown to us. The introduction of this, as well as other articles of foreign luxury, is the forerunner of all manner of vice and wickedness: for when once people cast off a simplicity of dress and manners, and run into luxury and expence, they go all lengths to supply their vanity and extravagance. It cannot be said of any such—nil velitum fecisse volet.

189. *These precepts*, &c.] Such were the lessons which those rustic veterans taught their children, and delivered to the younger part of the community, for the benefit of posterity.

—*But now.*] *i. e.* As matters are now, fathers teach their children very different lessons.

190. *After the end of autumn.*] When the winter sets in, and the nights are long and cold.

—*From the middle of the night.*] As soon as midnight is turned.

190, 1. *The noisy father.*] Bawling to wake his son, who is lying along on his back (supinum) in his bed fast asleep.

191. "*The waxen tablets.*"] See note on l. 30.

192. "*Write.*"] Pen something that you may get money by.

—"*Watch.*"] Set up all night at study.

—"*Plead causes.*"] Turn advocate—be called to the bar.

—"*Read over*," &c.] Study the law.

192, 3. "*The red laws.*"] So called, because the titles and beginnings of the chapters were written in red letters. Hence the written law was called rubrica. See PERS. sat. v. l. 90.

193 "*Ask for a vine*," &c.] For a centurion's post in the army—draw up a petition for this.

The centurion, or captain over an hundred men, carried, as an ensign of his office, a stick or batoon in his hand, made out of a vine branch; as our captains do spontoons, and our serjeants halberds. See sat. viii. l. 247, note.—If a man were to advise another to petition for an halberd, it would be equivalent to advising him to petition to be made a serjeant. So here, the father advising his son to petition for a vine, *i. e.* vine-branch, is equivalent to his petitioning to be made a centurion.

194. "*Untouched with box.*"] Your

Annotet, et grandes miretur Lælius alas.
Dirue Maurorum attegias, castella Brigantum,
Ut locupletem aquilam tibi sexagesimus annus
Afferat: aut longos castrorum ferre labores
Si piget, et trepidu solvunt tibi cornua ventrem
Cum lituis audita, pares, quod vendere possis
Pluris dimidio, nec te fastidia mercis
Ullius subeant ablegandæ Tiberim ultra:
Nec credas ponendum aliquid discriminis inter
Unguenta, et corium: LUCRI BONUS EST ODOR EX RE
QUALIBET. Illa tuo sententia semper in ore
Versetur, Dîs atque ipso Jove digna, poetæ:
UNDE HABEAS QUÆRIT NEMO; SED OPORTET HABERE.
Hoc monstrant vetulæ pueris poscentibus assem:
Hoc discunt omnes ante Alpha et Beta puellæ.
Talibus instantem monitis quemcunque parentem
Sic possem affari: dic, o vanissime, quis te
Festinare jubet? meliorem præsto magistro

rough and martial appearance, owing to your hair lying loose, and not being combed. The Romans made their combs of box-wood.

194. "*Hairy nostrils.*"] Another mark of hardiness; for effeminate and delicate people plucked off all superfluous hairs. See sat. ii. 11, 22. where hairiness is mentioned as a mark of hardiness and courage.

195. "*Lælius.*"] Some great general in the army may notice these things, as bespeaking you fit for the army.

—"*Huge arms.*"] Probably rough with hair. See above, note 2, on l. 194.—Ala signifies the armpit, also the arm.—See AINSW.

196. "*Destroy the tents of the Moors.*"] Go and do some great exploit—distinguish yourself in an expedition against the people of Mauritania. Attegiæ (from ad and tegere, to cover) signifies cottages, huts, cabins, tents, and the like, in which people shelter themselves from the weather.

—"*Castles of the Brigantes.*"] Of the inhabitants of Britain. The people of Lancashire, Yorkshire, and other northern parts of England, were called Brigantes; they had strong castles.

197. "*That a rich eagle, &c.*"] The Roman ensign was the figure of an eagle, which was carried at the head of every regiment. The care of this standard was committed to the eldest captain of the regiment, and was a very rich post.

The father is here exhorting his son to go into the army; in order to which, first, he is to petition for the vine-rod, or centurion's post; then he exhorts him to go into service, and distinguish himself against the enemy, that, at sixty years old, he may be the eldest captain, and enrich himself by having the care of the standard, which was very lucrative. Hence Juvenal calls it locupletem aquilam.

198. "*Or if to bear,*" &c.] If you dislike going into a military life.

199. "*The horns*" &c.] If the cornets and trumpets throw you into a panic at the sound of them, so that you are ready to befoul yourself when you hear martial music.

200. "*You may purchase,*" &c.] You may go into trade, and buy goods which you may sell for half as much more as they cost you.

201. "*Nor let the dislike,* &c.] Don't be nice about what you deal in, though ever so filthy, though such as must be manufactured on the other side of the Tiber.

202. "*Sent away beyond the Tiber.*"] Tanning, and other noisome trades, were carried on on the other side of the river, to preserve the city sweet and healthy.

203. "*Do not believe,*" &c.] Do not

"Lælius may take notice of, and admire your huge arms.
"Destroy the tents of the Moors, the castles of the Brigantes,
"That a rich eagle to thee the sixtieth year
"May bring: or if to bear the long labours of camps
"It grieves you, and the horns heard with the trumpets loosen
"Your belly, you may purchase, what you may sell
"For the half of more, nor let the dislike of any merchandise,
"Which is to be sent away beyond the Tiber, possess you.
"Do not believe there is any difference to be put between
"Ointments and an hide. THE SMELL OF GAIN IS SWEET
"FROM ANY THING WHATSOEVER. Let that sentence of the "poet
"Be always in your mouth, worthy the gods, and of Jove "himself:
"NOBODY ASKS FROM WHENCE YOU HAVE, BUT IT BEHOVES "YOU TO HAVE."
This, the old women shew to the boys asking three farthings:
This, all the girls learn before their Alpha and Beta.
Whatsoever parent is instant with such admonitions,
I might thus speak to: "Say, (O most vain man,) who "commands
"Thee to hasten? I warrant the scholar better than

take it into your head that one thing, which you may get money by, is better than another. So as you do but enrich yourself, let it be the same thing to you, whether you deal in perfumed ointments, or stinking hides.

204. "*The smell of gain*," *&c.*] He alludes to the answer made by Vespasian to his son Titus, who was against raising money by a tax on urine.—Titus remonstrated with him on the meanness of such an imposition; but he, presenting to his son the first money that accrued to him from it, asked him whether the smell offended him. ANT. Univ. Hist. vol. xv. p. 26.

205. "*Sentence of the poet*," *&c.*] *i. e.* Of the poet Ennius, quoted l. 207.

206. "*Be always in your mouth*."] Be always at your tongue's end, as we say.

—"*Worthy the gods*," *&c.*] Juvenal very naturally represents this old covetous fellow as highly extolling a maxim so exactly suited to his sordid principles.

See MOLIERE'S Avare, act iii. sc. v. where the miser is so pleased with a saying which suits his principles, as to want it written in letters of gold.

207. "*Nobody asks*," *&c.*]

T' have money is a necessary task,
From whence 'tis got the world will never ask. J. DRYDEN, jun.

And therefore only take care to be rich, nobody will inquire how you came so. The poet, in the next two lines, humourously observes the early implanting this doctrine in the minds of children.

208. *This, the old women*, *&c.*] This maxim, old women, when their children ask them for a trifle to buy playthings, or some trash to eat, always take care to instil into their minds; they take this opportunity to preach up the value of money, and the necessity of having it, no matter how; nobody will trouble their head about that.

The Roman AS was about three farthings of our money.

209. *This, all the girls*, *&c.*] In short, children of the other sex too are taught this before their A B C. No marvel then, that avarice is so general and so ruling a principle.

210. *Is instant.*] Takes pains to impress such maxims upon his children.

211. *Thus speak to.*] Thus address myself to.

212. "*To hasten*."] Who bid thee be

Discipulum: securus abi: vinceris, ut Ajax
Præteriit Telamonem, ut Pelea vicit Achilles.
Parcendum est teneris: nondum implevere medullas
Nativæ mala nequitiæ: cum pectere barbam
Cœperit, et longi mucronem admittere cultri,
Falsus erit testis, vendet perjuria summa
Exigua, Cereris tangens aramque pedemque.
Elatam jam crede nurum, si limina vestra
Mortifera cum dote subit. Quibus illa premetur
Per somnum digitis? nam quæ terraque marique
Acquirenda putes, brevior via conferet illi:
Nullus enim magni sceleris labor. Hæc ego nunquam
Mandavi, dices olim, nec talia suasi:
Mentis causa malæ tamen est, et origo penes te:
Nam quisquis magni census præcepit amorem,
Et lævo monitu pueros producit avaros;
Et qui per fraudes patrimonia conduplicare
Dat libertatem, totas effundit habenas

in such a hurry to teach your son such principles? why begin with him so young, and take so much pains?

212. "*I warrant.*"] So præsto signifies here. See AINSW. Præsto, No. 8.

—"*The scholar better,*" *&c.*] A greater proficient than yourself in avarice, and in every other vice, in which you may instruct him.

213. "*Depart secure.*"] Make yourself quite secure and easy upon this subject.

—"*As Ajax,*" *&c.*] Your son will outdo you in avarice, as much as Ajax surpassed his father Telamon, or as Achilles surpassed his father Peleus, in valour and warlike achievements.

215. "*You must spare,*" *&c.*] You must make allowance for the tenderness of youth, and not hurry your son on too fast; have patience with him, he'll be bad enough by-and-by.

—"*Their marrows,*" *&c.*] The evil dispositions and propensities with which they were born (mala nativæ nequitiæ) have not had time to grow to maturity, and to occupy their whole minds, marrow fills the bones. The marrow, which is placed within the bones, like the bowels, which are placed within the body, is often figuratively, and by analogy, made use of to signify the inward mind.

Tully says, Fam. xv. 16. Mihi hæres in medullis—I love you in my heart. And again, Philip. i. 15. In medullis populi Romani, ac visceribus hærebant—they were very dear to the Roman people.

217. "*To comb his beard.*"] i. e. When he is grown up to maturity.

—"*To admit the point,*" *&c.*] The edge of a razor—a periphrasis for being shaved. See sat. i. 25; and sat. x. 226.

218. "*Sell perjuries,*" *&c.*] He will forswear himself for a very small price.

219. "*Touching both the altar,*" *&c.*] It was the custom among the Romans, on occasion of solemn oaths, to go to a temple, and, when they swore, to lay their hand upon the altar of the god. Here, to make his oath the more solemn, the miser's son is represented, not only as laying his hand upon the altar of Ceres, but also on the foot of her image. See sat. iii. l. 144, and note.

—"*Of Ceres.*"] The altar of Ceres was reckoned the most sacred, because, in the celebration of her worship, nothing was to be admitted that was not sacred and pure. Sat. vi. l. 50.

220. "*Your daughter-in-law.*"] Your son's wife—pronounce her dead, if she comes within your doors with a large fortune, for your son, her husband, will murder her, in order to get the sole possession of it.

—"*Carried forth.*"] *i. e.* To be buried, or, as the manner then was, to be burned

"The master: depart secure: you will be outdone, as Ajax
"Surpassed Telamon, as Achilles outdid Peleus.
"You must spare the tender ones: as yet their marrows the evils
"Of native wickedness have not filled: when he has begun
"To comb his beard, and to admit the point of a long knife,
"He will be a false witness, he will sell perjuries for a small
"Sum, touching both the altar and foot of Ceres."
"Already believe your daughter-in-law carried forth, if your "thresholds
"She enters with a deadly potion. By what fingers will "she be pressed
"In her sleep?—for, what things you may suppose to be acquired
"By sea and land, a shorter way will confer upon him:
"For of great wickedness there is no labour. These things "I never
"Commanded, may you some time say, nor persuaded such "things,
"But the cause of a bad mind, nevertheless, and its origin, "is in you:
"For whoever has taught the love of a great income,
"And, by foolish admonition, produces covetous boys,
"And he who to double patrimonies by frauds,
"Gives liberty, loosens all the reins to the chariot,

on the funeral pile. See Ter. Andria, act i. sc. i. l. 90. See sat. vi. l. 566.

221. "*With a deadly potion.*"] Mortifera cum dote—*i. e.* which is sure to occasion her death, by the hands of her covetous husband.

—"*By what fingers,*" &c.] How eager will his fingers be to strangle her in her sleep!

222. "*For, what things,*" &c.] What you may suppose others to get by traversing land and sea, in order to trade and acquire riches, your son will find a shorter way to come at, by murdering his wife.

224. "*There is no labour.*"] There is very little trouble in such a business as this, it is soon done.

224, 5. "*I never commanded,*" &c.] The time may come, when, seeing your son what I have been describing, you will be for exculpating yourself, and you may say, "I never gave him any such "orders; this was owing to no advice "of mine."

226. "*But the cause,* &c.] The poet answers—No, you might not specifically order him to do such or such an action, but the principle from which he acts such horrid scenes of barbarity and villany is owing to the example which you have set him, and originates from the counsel which you have given him to enrich himself by all means, no matter how; therefore all this is penes te—lies at your door.

227. "*Whoever has taught,*" &c.] Whoever has given a son such precepts as you have given yours, in order to instil into him an unbounded love of wealth.

228. "*Foolish admonition,*" &c.] So Lævus seems to be used, Æn. ii. 54; and eclog. i. 16. Si mens non læva fuisset. See Ainsw. Lævus, No. 2. But perhaps it may mean unlucky, unfortunate, like sinistro. See this Satire, l. 1, and note.

Or lævo may be here understood, as we sometimes understand the word sinister, when we mean to say, that a man's designs are indirect, dishonest, unfair.

—"*Produces covetous boys.*"] Brings up his children with covetous principles.

230. "*Gives liberty,*" &c.] *i. e.* So far

Curriculo; quem si revoces, subsistere nescit,
Et te contempto rapitur, metisque relictis.
Nemo satis credit tantum delinquere, quantum
Permittas: adeo indulgent sibi latius ipsi.
Cum dicis juveni, stultum, qui donet amico,
Qui paupertatem levet, attollatque propinqui;
Et spoliare doces, et circumscribere, et omni
Crimine divitias acquirere, quarum amor in te est,
Quantus erat patriæ Deciorum in pectore, quantum
Dilexit Thebas, si Græcia vera, Menœceus,
In quarum sulcis legiones dentibus anguis
Cum clypeis nascuntur, et horrida bella capessunt
Continuo, tanquam et tubicen surrexerat una.
Ergo ignem, cujus scintillas ipse dedisti,
Flagrantem late, et rapientem cuncta videbis.
Nec tibi parcetur misero, trepidumque magistrum
In cavea magno fremitu leo tollet alumnus.
Nota mathematicis genesis tua. Sed grave tardas
Expectare colos: morieris stamine nondum

from checking such dispositions, gives them full liberty to exercise themselves, pleased to see the thriftiness of a son, who is defrauding all mankind, that he may double his own property.

230. "*Loosens all the reins,*" *&c.*] Gives full and ample loose to every kind of evil. A metaphor, taken from a charioteer, who by loosening the reins, by which he holds and guides the horses, too freely, they run away with the chariot, and when he wants to stop them he cannot.

231. "*Which if you would recall,*" *&c.*] It is in vain to think of stopping or recalling such a one, who knows no restraint.

232. "*You contemned.*"] Having forfeited the authority of a father, all you can say, to stop his career, is held in the utmost contempt.

—"*The bounds being left.*"] As the charioteer is run away with by his horses (see note above, l. 230.) beyond the bounds of his race; so your son, who has had the reins thrown upon the neck of his vices, can neither be stopped, nor kept within any bounds whatsoever in his wickedness, but is hurried on, rapitur, by his passions, without any power of control.

233. "*Nobody thinks it enough,*" *&c.*] Nobody will ever draw a line, so as to stop just at a given point, and only sin as far as he is permitted, and no farther.

234. "*So much do they indulge.*"] So prone are they to indulge their propensity to evil, in a more extensive manner.

235. "*When you say,*" *&c.*] When you tell your son, that giving money to help a distressed friend, or relation, is a folly.

236. "*Who may lighten,*" *&c.*] Alleviate his distress, and raise up his state of poverty into a state of plenty and comfort.

237. "*You both teach him to rob.*"] By thus seeking to destroy the principles of humanity and charity within him, you teach him, indirectly at least, to rob, to plunder other people.

—"*To cheat.*"] Circumscribere—to over-reach and circumvent, that he may enrich himself.

—"*By every crime,*" *&c.*] To scruple no villany which can enrich him.

239. "*The Decii.*"] The father, son, and grandson, who, for the love they bare their country, devoted themselves to death for its service. See sat. viii. 254, note.

240. "*Menœcius.*"] The son of Creon,

"Which if you would recall, it knows not to stop,
"And, you contemned, and the bounds being left, it is hurried on.
"Nobody thinks it enough to offend so much, as you may
"Permit, so much do they indulge themselves more widely.
"When you say to a youth, he is a fool who may give to a "friend
"Who may lighten, and raise up the poverty of a relation;
"You both teach him to rob, and to cheat, and by every crime
"To acquire riches, the love of which is in thee,
"As much as of their country was in the breast of the Decii, "as much
"As Menœceus loved Thebes, if Greece be true,
"In the furrows of which, legions from the teeth of a snake
"With shields are born, and horrid wars undertake
"Immediately, as if a trumpeter too had risen with them.
"Therefore the fire, the sparks of which yourself have given,
"You will see burning wide, and carrying off all things.
"Nor will he spare your miserable self, and the trembling "master
"The young lion in his cage, with great roaring, will take off."
"Your nativity is known to astrologers."—"But it is grievous
"To expect slow distaffs: you'll die, your thread not yet

king of Thebes, who, that he might preserve his country, when Thebes was besieged by the Argives, devoted himself to death; the oracle having declared, that Thebes would be safe, if the last of the race of Cadmus would willingly suffer death.

—"*If Greece be true.*"] If the Grecian accounts speak truth.

241. "*In the furrows of which,*" &c.] He alludes to the story of Cadmus, who having slain a large serpent, took the teeth, and sowing them in the ground, there sprang up from each an armed man; these presently fell to fighting, till all were slain except five, who escaped with their lives. See OVID, Met. lib. iii. fab. i. See AINSW. Cadmus.

243. "*Trumpeter too had risen.*"] To set them together by the ears. See above, l. 199, note. The Romans had cornets and trumpets to give the signal for battle.

244. "*The fire,*" &c.] The principles which you first communicated to the mind of your son, you will see breaking out into action, violating all law and justice, and destroying all he has to do with; like a fire that first is kindled from little sparks, then spreads far and wide, till it devours and consumes every thing in its way.

246. "*Nor will he spare,*" &c.] He will not even spare you that are his own wretched father, or scruple to take you off (*i. e.* murder you) to possess himself of your property.

247. "*The young lion,*" &c.] Alluding to the story of a tame lion, which, in the time of Domitian, tore his keeper, that had brought him up, to pieces.

Læserat ingrato leo perfidus ore magistrum. MARTIAL, Spectac. ep. x.

248. "*Your nativity,*" &c.] But, say you, the astrologers, who cast nativities, and who by their art can tell how long people are to live, have settled your nativity, and calculated that your life will be long.

—"*But it is grievous.*"] But, says Juvenal, it is a very irksome thing to your son.

249. "*To expect slow distaffs.*"] To be waiting while the fates are slowly spinning out your thread of long life. See sat. iii. 27, note; and sat. x. 252, note.

Abrupto: jam nunc obstas, et vota moraris;
Jam torquet juvenem longa et cervina senectus.
Ocyus Archigenem quære, atque eme quod Mithridates
Composuit, si vis aliam decerpere ficum,
Atque alias tractare rosas: medicamen habendum est,
Sorbere ante cibum quod debeat aut pater aut rex.
Monstro voluptatem egregiam, cui nulla theatra,
Nulla æquare queas prætoris pulpita lauti,
Si spectes, quanto capitis discrimine constent
Incrementa domus, ærata multus in arca
Fiscus, et ad vigilem ponendi Castora nummi,
Ex quo Mars ultor galeam quoque perdidit, et res
Non potuit servare suas. Ergo omnia Floræ
Et Cereris licet, et Cybeles aulæa relinquas,
Tanto majores humana negotia ludi.
An magis oblectant animum jactata petauro

—"*You'll die,*" *&c.*] You'll be taken off by a premature death, not by the course of nature, like those who live till their thread of life is cut by their destinies. See the references in the last note above.

250. "*You even now hinder,*" *&c.*] You already stand in your son's way, and delay the accomplishment of his daily wishes for your death, that he may possess what you have.

251. "*Stag-like old age.*"] The ancients had a notion, that stags, as well as ravens, were very long-lived.

Cic. Tuscul. iii. 69, says, that Theophrastus, the Peripatetic philosopher, when he was dying, accused nature for giving long life to ravens and stags, which was of no signification; but to men, to whom it was of great importance, a short life. See sat. x. l. 247.

—"*Torments the youth.*"] Gives the young man, your son, daily uneasiness and vexation, and will, most likely, put you upon some means to get rid of you; therefore take the best precautions you can.

252. "*Archigenes.*"] Some famous physician; see sat. vi. 235; and sat. xiii. 98. to procure from him some antidote against poison.

—"*Buy what Mithridates,*" *&c.*] See sat. vi. 660, note.

253. "*If you are willing,*" *&c.*] If you wish to live to another autumn—the time when figs are ripe.

254. "*Other roses.*"] And to gather the roses of another spring.

—"*A medicine is to be had,*" *&c.*] You must get such an antidote against poison, as tyrants, who fear their subjects, and as fathers, who dread their children, always ought to swallow before they eat, in order to secure them from being poisoned at their meals; the tyrant, by some of his oppressed and discontented subjects—the father, by a son who wants to get his estate.

256. *I shew, &c.*] The poet is now about to expose the folly of avarice, inasmuch as the gratification of it is attended with cares, anxieties, and dangers, which its votaries incur, and for which they are truly ridiculous. Now, says he, monstro voluptatem egregiam—I'll exhibit an highly laughable scene, beyond all theatrical entertainments, &c.

—*No theatres.*] Nothing upon the stage is half so ridiculous.

257. *No stages of the sumptuous prætor.*] It was the office of the prætor to preside, and have the direction at the public games. See sat. x. l. 36—41, notes.

The pulpitum was the higher part of the stage, where poets recited their verses in public.

It also signifies a scaffold, or raised place, on which the actors exhibited plays.

The prætor is here called lautus—

"Broken off: you even now hinder, and delay his wishes,
"Now a long and stag-like old age torments the youth.
"Seek Archigenes quickly, and buy what Mithridates
"Composed, if you are willing to pluck another fig,
"And to handle other roses: a medicine is to be had,
"Which either a father, or a king, ought to sup up before
"meat."
I shew an extraordinary pleasure, to which no theatres,
No stages of the sumptuous prætor, you can equal,
If you behold, in how great danger of life may consist
The increase of an house, much treasure in a brazen
Chest, and money to be placed at watchful Castor,
Since Mars, the avenger, also lost his helmet, and his own
Affairs he could not keep. Therefore you may leave
All the scenes of Flora, and of Ceres, and of Cybele,
By so much are human businesses greater sports.
Do bodies thrown from a machine more delight

sumptuous, noble, splendid, from the fine garments which he wore on those occasions, as well as from the great expence which he put himself to, in treating the people with magnificent exhibitions of plays and other sports. Sat. vi. 378, note.

258. *If you behold, &c.*] If you only observe what hazards and perils, even of their lives, those involve themselves in, who are increasing and hoarding up wealth—so far from security, danger and riches frequently accompany each other, and the means of increasing wealth may consist in the exposing life itself to danger.

259. *Increase of an house.*] The enlargement and increase of family-property.

—*In a brazen chest.*] See sat. xiii. l. 74; and Hor. sat. i. lib. i. l. 67. The Romans locked up their money in chests.

260. *Placed at watchful Castor.*] *i. e.* At the temple of Castor.—They used to lay up their chests of treasure in the temples, as places of safety, being committed to the care of the gods, who were supposed to watch over them. Sat. x. 25, note, ad fin.

261. *Since Mars, &c.*] The wealthy used to send their chests of money to the temple of Mars; but some thieves having broken into it, and stolen the treasures, even stripping the helmet from the head of Mars's image, they now sent their treasures to the temple of Castor, where there was a constant guard; hence the poet says, vigilem Castora.

—*The avenger.*] When Augustus returned from his Asian expedition, which he accounted the most glorious of his whole reign, he caused a temple to be built in the capitol to Mars the Avenger. See Ant. Univ. Hist. vol. xiii. p. 507, 8, and note *f.*

261, 2. *His own affairs, &c.*] The poet takes an opportunity here, as usual, to laugh at the gods of his country. See sat. xiii. 39—52.

263. *The scenes.*] Aulæa were hangings, curtains, and other ornaments of the theatres; here, by synec. put for the theatres themselves.

You may leave, says the poet, the public theatres; you will not want the sports and plays which are exhibited at the feasts of Flora, Ceres, or Cybele, to divert you.

264. *By so much, &c.*] You may be better entertained, and meet with more diversion, in observing the ridiculous businesses of mankind.

265. *Bodies thrown from a machine, &c.*] The petaurum (from πεταυρον, pertica, a perch, a long staff or pole) was a machine, or engine, made of wood, hung up in an

Corpora, quique solent rectum descendere funem,
Quam tu, Corycia semper qui puppe moraris,
Atque habitas, Coro semper tollendus et Austro,
Perditus, ac vilis sacci mercator olentis?
Qui gaudes pingue antiquæ de littore Cretæ
Passum, et municipes Jovis advexisse lagenas?
Hic tamen ancipiti figens vestigia planta
Victum illa mercede parat, brumamque famemque
Illa reste cavet: tu propter mille talenta,
Et centum villas temerarius. Aspice portus,
Et plenum magnis trabibus mare: plus hominum est jam
In pelago: veniet classis, quocunque vocarit
Spes lucri; nec Carpathium, Gætulaque tantum
Æquora transiliet: sed longe Calpe relicta,
Audiet Herculeo stridentem gurgite solem.—

high place, out of which the petauristæ (the persons who exhibited such feats) were thrown into the air, and from thence flew to the ground. AINSW.

Others say, that the petaurus was a wooden circle, or hoop, through which the petauristæ threw themselves, so as to light with their feet upon the ground.

Holyday gives a plate of the petaurum, which is taken from Hieron. Mercurialis, whom he calls an excellent Italian antiquary, and represents the petaurus like a swing, in which a person sits, and is drawn up by people who pull ropes, which go over a pole at top, placed horizontally, and thus raise the petaurista into the air, where probably he swung backwards and forwards, exhibiting feats of activity, and then threw himself to the ground upon his feet. See more on this subject, Delph. edit. in notis.

Whatever the petaurus might be, as to its form, it appears, from this passage of Juvenal, to have afforded an amusement to the spectators, something like our tumbling, vaulting, and the like.

266. *To descend a straight rope, &c.*] First climbing up, and then sliding down. Or if we take rectum here in the sense of tensum, stretched, we may suppose this a periphrasis for rope-dancing.

After all, taking the two lines together, I should doubt whether the poet does not mean rope-dancing in both, and whether the petaurum, according to the definition given by Ainsworth, signifies, here, any thing else than the long pole which is used by rope-dancers, in order to balance them as they dance, and throw their bodies into various attitudes on the rope. Comp. l. 272—4.

267. *Than thou.*] *q. d.* Art not thou as much an object of laughter—full as ridiculous?

—*Who always abidest.*] Who livest on shipboard, and art tossed up and down by every gale of wind.

—*A Corycian ship.*] *i. e.* Trading to Corycium, a promontory in Crete, where Jupiter was born.

269. *Wretched.*] Perditus signifies desperate, past being reclaimed, lost to all sense of what is right.

—*A stinking sack.*] Olentis is capable of two senses, and may be understood either to signify that he dealt in filthy stinking goods, which were made up into bales, and packed in bags; or that he dealt in perfumes, which he brought from abroad: but by the epithet vilis, I should rather think the former.

271. *Thick sweet wine.*] Passum was a sweet wine made of withered grapes dried in the sun. Uva passa, a sort of grape hung up in the sun to wither, and afterwards scalded in a lixivium, to be preserved dry, or to make a sweet wine of. AINSW. The poet calls it pingue, from its thickness and lusciousness.

—*The countrymen of Jove.*] Made in Crete, where Jove was born. See sat. iv. l. 33.

272. *He nevertheless, &c.*] The rope-dancer above mentioned, l. 265, 6.

The mind, and those who are used to descend a straight rope,
Than thou, who always abidest in a Corycian ship,
And dwellest, always to be lifted up by the north-west wind, and the south,
Wretched, the vile merchant of a stinking sack?
Who rejoicest, from the shore of ancient Crete, to have brought
Thick sweet wine, and bottles the countrymen of Jove.
He nevertheless fixing his steps, with doubtful foot,
Procures a living by that recompence; and winter and hunger
By that rope he avoids: you on account of a thousand talents,
And an hundred villas are rash. Behold the ports,
And the sea full with large ships—more of men are now
On the sea: the fleet will come wherever the hope of gain
Shall call; nor the Carpathian and Gætulian seas only
Will it pass over, but, Calpe being far left,
Will hear the sun hissing in the Herculean gulph.

——*Fixing his steps.*] Upon the narrow surface of the rope.

—*With doubtful foot.*] There being great danger of falling. Planta signifies the sole of the foot.

273. *By that recompence.*] Which he receives from the spectators for what he does.

—*Winter and hunger.*] Cold and hunger. See HOR. lib. i. sat. ii. l. 6.

274. *He avoids.*] Cavet—takes care to provide against.

— *You on account,* &c.] The poor rope-dancer ventures his limbs to supply his necessary wants; you rashly expose yourself to much greater dangers, to get more than you want.

—*A thousand talents.*] Amounting to about 187,500*l.* of our money. See HOLYDAY, note 9, on this Satire.

275. *An hundred villas.*] Or country-houses, when one would satisfy any reasonable mind.

—*Are rash.*] Rashly run yourself into all the dangers of the sea.

—*Behold the ports.*] What numbers of ships are there fitting for sea.

276. *Large ships.*] The sea covered with ships. Trabs signifies a beam, any large piece of timber. With these ships were built; but here, by meton. is meant the ships themselves. See VIRG. Æn. iii. 191.—cava trabe currimus æquor.

—*More of men,* &c.] Pius hominum—the greater part of the people.—*q. d.* There are more people now at sea than on land. This hyperbole (for we can't take the words literally) is to be understood to express the multitudes who were venturing their lives at sea for gain. So with us, when any thing grows general, or gets into fashion, we say—every body follows it—all the world does it.

277. *The fleet will come.*] No matter how distant or perilous the voyage may be, in whatever part of the world money is to be gotten, the hope of gain will induce, not merely, here and there, a single ship, but a whole fleet at once to go in search of it.

278. *Carpathian and Gætulian seas.*] The Carpathian sea lay between Rhodes and Egypt, and was so called from the island Carpathus.

By the Gætulian, we are to understand what now is called the Straits of Gibraltar.

279. *Calpe being far left,* &c.] Calpe, a mountain or high rock on the Spanish coast (hod. Gibraltar), and Abyla (now Ceuta) on the African coast, were called the Pillars of Hercules. These pillars were generally believed, in Juvenal's time, to be the farthest west.

280. *The sun hissing.*] Alluding to the notion of the sun's arising out of the ocean in the east, and setting in the ocean in the west.

—*Herculean gulph.*] *i. e.* The Atlantic ocean, which, at the Straits, was called

Grande operæ pretium est, ut tenso folle reverti
Inde domum possis, tumidaque superbus aluta,
Oceani monstra, et juvenes vidisse marinos.
Non unus mentes agitat furor: ille sororis
In manibus vultu Eumenidum terretur et igni.
Hic bove percusso mugire Agamemnona credit,
Aut Ithacum: parcat tunicis licet atque lacernis,
Curatoris eget, qui navem mercibus implet
Ad summum latus, et tabula distinguitur unda;
Cum sit causa mali tanti, et discriminis hujus,
Concisum argentum in titulos faciesque minutas.
Occurrunt nubes et fulgura: solvite funem,
Frumenti dominus clamat, piperisque coemptor;
Nil color hic cœli, nil fascia nigra minatur:
Æstivum tonat. Infelix, ac forsitan ipsa
Nocte cadet fractis trabibus, fluctuque premetur

the Herculean gulph, because there Hercules is supposed to have finished his navigation, and on the two now opposite shores of Spain and Africa, which then united, (as is said,) to have built his pillars; (see note above, l. 279.) If they sailed beyond these, they fancied they could, when the sun set, hear him hiss in the sea, like red-hot iron put into water. This was the notion of Posidonius the philosopher, and others.

281. *It is a great reward af labour.*] Grande operæ pretium—a labour exceedingly worth the while! Ironice.

—*A stretched purse.*] Filled full of money.

282. *A swelled bag.*] Aluta signifies tanned or tawed leather; and, by metonym. any thing made thereof, as shoes, scrips, or bags of any kind—here it means a money-bag.

—*Swelled.*] Distended—puffed out—with money.

283. *Monsters, &c.*] Whales, or other large creatures of the deep.

—*Marine youths.*] Tritons, which were supposed to be half men, half fish. Mermaids also may be here meant, which are described with the bodies of young women, the rest like fishes.

Desinat in piscem mulier formosa superne. Hor. de Art. Poet. l. 4.

284. *Not one madness, &c.*] *i. e.* Madness does not always shew itself in the same shape; men are mad in different ways, and on different subjects.

—*He, in the hands of his sister, &c.*] Alluding to the story of Orestes, who, after he had slain his mother, was tormented by furies: his sister Electra embracing him, endeavoured to comfort him; but he said to her, "Let me alone, "thou art one of the furies; you only "embrace me, that you may cast me "into Tartarus." Eurip. in Orest.

285. *Eumenides.*] The three furies, the daughters of Acheron and Nox—Alecto, Tisiphone, and Megæra. They were called Eumenides, by antiphrasis, from ευμενης, kind, benevolent. They are described with snakes on their heads and lighted torches on their hands.

286. *This man, an ox being stricken, &c.*] Ajax, on the armour of Achilles being adjudged to Ulysses, (see Ov. Met. lib. xiii.) ran mad, and destroyed a flock of sheep, thinking he was destroying the Greeks. He slew two oxen, taking one for Agamemnon, the other for Ulysses. See Sophoc. Ajax Mastigophorus.

287. *Ithacus.*] Ulysses, king of Ithaca. See sat. x. 257.

—*Spare his coats, &c.*] Though he should not be so furiously mad, as to tear his clothes off his back.

288. *Wants a keeper.*] Curatoris eget—stands in need of somebody, to take care of him.

—*Who fills, &c.*] Who for the hopes of gain, loads a ship so deep, that there is nothing left of her above the water,

It is a great reward of labour, that with a stretched purse,
You may return home from thence, and proud with a swelled bag,
To have seen monsters of the ocean, and marine youths.
Not one madness agitates minds: he, in the hands of his sister,
Is affrighted with the countenance, and fire of the Eumenides.
This man, an ox being stricken, believes Agamemnon to roar,
Or Ithacus. Tho' he should spare his coats and cloaks,
He wants a keeper, who fills with merchandise a ship
To the topmast edge, and by a plank is divided from the water;
When the cause of so great evil, and of this danger,
Is silver battered into titles, and small faces.
Clouds and lightnings occur: "Loose the cable"—
(Cries the owner of the wheat, and the buyer-up of pepper—)
"Nothing this colour of the heaven, nothing this black "cloud threatens:
"It is summer-thunder."—Unhappy wretch! and perhaps that very
Night he will fall, the beams being broken, and be pressed down by a wave,

but the uppermost part, or edges of her sides.

289. *A plank, &c.*] Has nothing between him and the fathomless deep but a thin plank. See sat. xii. 57—9.

290. *When the cause, &c.*] The only motive to all this.

291. *Silver battered, &c.*] A periphrasis for money.—The silver of which it was made was first cut into pieces, then stamped with the name and titles of the reigning emperor, and also with a likeness of his face. See Matt. xxii. 20, 1.

292. *Clouds and lightnings occur.*] The weather appears cloudy, and looks as if there would be a storm of thunder and lightning; but this does not discourage the adventurer from leaving the port.

—"*Loose the cable.*"] Says he; "unmoor the ship, and prepare for sailing."

Funem may signify either the cable with which the vessel was fastened on shore; or the cable belonging to the anchor, by which she was fastened in the water.

293. *Cries the owner, &c.*] The owner of the freight calls out aloud.

—*The buyer-up of pepper.*] Juvenal does not simply say, emptor, the buyer, but coemptòr, the buyer-up; as if he meant to describe a monopolizer, who buys up the whole of a commodity, in order to sell it on his own terms.

294. "*This colour of the heavens.*"] This dark complexion of the sky.

—"*This black cloud.*"] Fascia signifies a swathe or band. A thick cloud was called fascia, because it seemed to swathe or bind up the sun, and hinder its light: but, perhaps, rather from its being an assemblage of many clouds collected and bound, as it were, together.

295. "*It is summer-thunder.*"] Nothing but a mere thunder shower, which will soon be over, and which in summer time is very common, without any storm following.

—*Unhappy wretch.*] Who is blinded by his avarice, so as to consider no consequences.

296. *Beams being broken.*] Shipwrecked by the ensuing tempest, he will fall into the sea, the timbers of his ship broken to pieces.

Obrutus, et zonam læva morsuve tenebit.
Sed cujus votis modo non suffecerat aurum,
Quod Tagus, et rutila volvit Pactolus arena,
Frigida sufficient velantes inguina panni,
Exiguusque cibus; mersa rate naufragus assem
Dum petit, et picta se tempestate tuetur.
Tantis parta malis, cura majore metuque
Servantur: misera est magni custodia census.
Dispositis prædives hamis vigilare cohortem
Servorum noctu Licinus jubet, attonitus pro
Electro, signisque suis, Phrygiaque columna,
Atque ebore, et lata testudine. Dolia nudi
Non ardent Cynici: si fregeris, altera fiet
Cras domus; aut eadem plumbo commissa manebit.

297. *His girdle, &c.*] Some think that the ancients carried their money tied to their girdles, from whence Plautus calls a cut-purse, sector zonarius. But I should rather think that they carried their money in their girdles, which were made hollow for that purpose. See Hor. epist. ii. l. 40. Suet. Vitell. c. 16. says, Zona se aureorum plena circumdedit.

—*Left hand.*] While he swims with his right.

—*Or with his bite.*] *i. e.* With his teeth, that he may have both hands at liberty to swim with.

298. *But for him, &c.*] Whose wishes were boundless, and whose desires after wealth were insatiable.

299. *Tagus.*] A river of Portugal. See Ov. Met. ii. 251.

—*Pactolus.*] A river in Lydia, called also Chrysorrhoas. Both these rivers were said to have golden sands. See Hor. epod. xv. 20.

—*Rolls.*] Or throws up, by the course of its waters over the sands, so that it is found at low water. This is said to be the case of some waters in Africa, which flow down precipices with great impetuosity, and leave gold-dust, which they have washed from the earth in their passage, in the gullies and channels which they make in their way.

300. *Rags covering, &c.*] This very wretch, who could not before have been satisfied with all the gold of the Tagus and Pactolus, is now, having been shipwrecked and ruined by the loss of his all, very content, if he can but get rags to cover his nakedness from the inclemency of the weather.

301. *A little food.*] Bestowed upon him in charity, or purchased with the few pence he gets by begging.

301, 2. *He asks a penny.*] Who before wanted a thousand talents, more than he had, to content him. See l. 274. See sat. v. l. 144, note 2.

302. *A painted tempest.*] Persons who had lost their property by shipwreck used to have their misfortune painted on a board, and hung at their breasts, to move compassion in the passers by; as we often see sailors and others begging in the streets, with an account of their misadventures written on paper or parchment, and pinned on their breasts.

303. *With so many evils.*] But suppose all this be avoided, and the man comes home rich and prosperous, still he is not happy: he must be harassed with continual care, anxiety, and dread, in order to keep what he has gotten, and these may give him more uneasiness than any thing else has given him in the pursuit of his wealth.

304. *Miserable is the custody, &c.*] The constant watchfulness, the incessant guard, that are to be kept over heaps of wealth, added to the constant dread of being plundered, may be truly said to make the owner lead a miserable life. This is well described by Horace, sat. i. l. 76—9.

305. *Licinus.*] The name of some very rich man. It stands here for any such.

Overwhelmed, and will hold his girdle with his left hand, or with his bite.
But for him, for whose wishes a while ago the gold had not sufficed,
Which Tagus, and Pactolus rolls in its shining sand,
Rags covering his cold thighs will suffice,
And a little food; while, his ship being sunk, shipwrecked, he
Asks a penny, and beholds himself in a painted tempest.
Things gotten with so many evils, with greater care and fear
Are kept—miserable is the custody of great wealth.
Wealthy Licinus commands his troop of servants, with
Buckets set in order, to watch by night, affrighted for
His amber, and for his statues, and his Phrygian column,
And for his ivory, and broad tortoise-shell. The casks of the naked
Cynic don't burn: should you break them, another house
Will be made to-morrow, or the same will remain solder'd with lead.

Wealthy—prædives, very rich, beyond others wealthy.

306. *Buckets set in order.*] Hama signifies a water-bucket made of leather. AINSW. Dispositis, properly disposed, so as to be ready in case of fire.

—*Affrighted.*] Half distracted, as it were, with apprehension.

307. *His amber.*] Lest he should lose his fine cups and other vessels made of amber. Electrum also signifies a mixture of gold and silver, whereof one fifth part was silver. AINSW.

—*His statues.*] Signum denotes a graven, painted, or molten image, a figure of any thing.

—*Phrygian column.*] His fine ornamented pillars, made of marble brought out of Phrygia, a country of the Lesser Asia.

308. *For his ivory.*] His furniture made or inlaid with ivory. See sat. xi. l. 122—4, and notes.

—*Broad tortoise-shell.*] His couches, and other moveables, richly inlaid and ornamented with large and valuable pieces of tortoise-shell. See sat. xi. 94, and note.

—*The casks, &c.*] Dolia, the plural put for the singular, per synec. The cask of Diogenes, the Cynic philosopher, is here meant, which was not made of wood, as has been commonly supposed, but of clay baked, and so in no danger of fire. Dolium signifies any great vessel, as a tun, pipe, or hogshead. In these dolia the ancients used to keep their wine. Hence TER. Heaut. act iii. sc. i. l. 51. Relevi omnia dolia — which some translators have rendered, "I have pierced every "cask." But, however that may be agreeable to our idiom, piercing an earthen vessel, which the dolium was, is not to be supposed. Lino signifies the securing the mouth, or bung-hole, of any vessel with pitch, rosin, or wax, to prevent the air's getting in, to the prejudice of what might be contained in it: and as this was never omitted, when any vessel was filled with wine, hence it is used for putting wine into casks.

HOR. Od. lib. i. ode xx. l. 1—3.

Vile potabis modicis Sabinum
Cantharis, Græca quod ego ipse testa
Conditum LEVI.

Relino-evi signifies, consequently, to remove the rosin, or pitch, upon opening the vessel for use.

309. *Break them.*] Should you dash them all to pieces, so as not to be repaired, such another habitation is very easily provided.

310. *Solder'd with lead.*] Any fracture or chink may easily be stopped, by fixing some lead over it, or pouring some melted lead into the crack, which would fill it up.

Sensit Alexander, testa cum vidit in illa
Magnum habitatorem, quanto felicior hic, qui
Nil cuperet, quam qui totum sibi posceret orbem,
Passurus gestis æquanda pericula rebus.
Nullum numen habes, si sit prudentia: nos te,
Nos facimus, Fortuna, Deam. Mensura tamen quæ
Sufficiat census, si quis me consulat, edam.
In quantum sitis atque fames et frigora poscunt:
Quantum, Epicure, tibi parvis suffecit in hortis:
Quantum Socratici ceperunt ante Penates.
NUNQUAM ALIUD NATURA, ALIUD SAPIENTIA DICIT.
Acribus exemplis videor te claudere; misce
Ergo aliquid nostris de moribus; effice summam,
Bis septem ordinibus quam lex dignatur Othonis.
Hæc quoque si rugam trahit, extenditque labellum,
Sume duos Equites, fac tertia quadringenta:
Si nondum implevi gremium, si panditur ultra;
Nec Crœsi fortuna unquam, nec Persica regna

311. *Alexander.*] Alexander the Great might easily perceive how much happier, and more content, Diogenes was in his poverty, than he who coveted empire so much as not to be content with one world. This alludes to the story of Alexander's coming to Corinth, where he found Diogenes, and not being saluted by him, Alexander went up to him, and asked him, "if he could do any thing for "him?" "Yes," said Diogenes, "stand "from betwen me and the sun."

—*In that cask.*] Testa. This shews that the vessel, or hogshead, which Diogenes lived in, was not made of wood.

312. *The great inhabitant.*] Diogenes, the chief of the Cynics, very properly so styled, from κυων, κυνος, a dog, from the snarling surliness of their manners; of this we have a specimen in the answer of Diogenes to Alexander above mentioned.

314. *About to suffer, &c.*] *i. e.* To expose himself to, and to undergo dangers, proportionate to his attempts to accomplish his vast designs, and equal to all the glory which he might acquire.

315. *No divinity, &c.*] See sat. x. l. 365, 6, and notes.

316. *The measure, &c.*] If I were asked what I thought a competency sufficient to furnish the comfortable necessaries of life, I would answer as follows—

318. *As much, &c.*] That which will suffice—as much as is required for food and raiment. So St. Paul, 1 Tim. vi. 8.

Nescis quo valeat nummus; quam præbeat usum?
Panis ematur, olus, vini sextarius; adde
Queis humana sibi doleat natura negatis.
HOR. sat. i. l. 73—5.

"*Would you the real use of riches know?*
"*Bread, herbs, and wine are all they can*
"*bestow.*
"*Or add what Nature's deepest wants*
"*supplies,*
"*These, and no more, thy mass of money*
"*buys.*" FRANCIS.

So Pope, in his use of riches, Eth. ep. iii. l. 81, 2.

"*What riches give us let us first inquire,*
"*Meat, fire, and clothes—what more?*
"*meat, clothes, and fire.*"

319. *Little garden.*] See sat. xiii. 122, 3. hortis, plur. per synec. pro horto, sing.

320. *Socratic Penates, &c.*] *i. e.* As much as Socrates required and took for the maintenance of his household. Here, by met. called Penates, from the household gods which were in his house.

—*Before.*] *i. e.* In earlier times, before Epicurus. Socrates died four hundred years before Christ; Epicurus two hundred and seventy-one.

321. *Nature never says, &c.*] *i. e.* Nature and wisdom always agree in teach-

Alexander perceived, when he saw, in that cask,
The great inhabitant, how much happier this man was, who
Desired nothing, than he, who required the whole world,
About to suffer dangers to be equalled to things done.
Thou hast no divinity, O Fortune, if there be prudence:
thee we,
We make a goddess. Nevertheless the measure of an estate
Which may suffice, if any should consult me, I will declare.
As much as thirst and hunger, and cold require;
As much, Epicurus, as sufficed thee in thy little garden;
As much as the Socratic Penates had taken before.
NATURE NEVER SAYS ONE THING, WISDOM ANOTHER.
I seem to confine you by sour examples; mix
Therefore something from our manners, make the sum
What the law thinks worthy the twice seven ranks of Otho.
If this also draws a wrinkle, and extends your lip,
Take two knights, make the third four hundred.
If as yet I have not filled your bosom, if it be opened farther,
Neither the fortune of Crœsus, nor the Persian kingdoms,

ing the same lesson. By nature, here, we must understand that simple principle which leads only to the desire of the necessary comforts of life.

If we go farther, the term nature may extend to the appetite and passions, which, in their desires and pursuits, suit but ill with the dictates of wisdom.

Mr. POPE, Eth. epist. iii. l. 25, 6.

"*What nature wants*," (*a phrase I must distrust*)
"*Extends to luxury, extends to lust*," &c.

322. *I seem to confine*, &c.] By saying this, I may seem, perhaps, too severe, and to circumscribe your desires in too narrow a compass, by mentioning such rigid examples of persons, of what you may think sour dispositions.

323. *Our manners.*] That I may not be thought too scanty in my allowance, I will permit you to mingle something of our more modern way of thinking and living.

—*Make the sum*, &c.] Suppose you make up, together with what I have mentioned as sufficient, a sum equal to a knight's estate, which, by a law of Roscius Otho the tribune, called the Roscian law, was to amount to four hundred sestertia revenue per annum, about 3,125*l.* of our money.

324. *Twice seven ranks*, &c.] Fourteen ranks or rows of seats in the theatre were assigned to the equestrian order. See HOR. ep. iv. l. 15, 16; and JUV. sat. iii. l. 155, 6, and notes.

325. *If this also draws*, &c.] If this contracts your brow into a frown, and makes you pout out your lips, as in disdain or displeasure—as we say, hang the lip—*i. e.* if this, as well as the examples before mentioned, of Socrates and Epicurus, displeases you—

326. *Take two knights.*] Possess an estate sufficient for two of the equestrian order. See above, l. 323, note 2.

—*Make the third four hundred.*] E'en add a third knight's estate, have three times four hundred sestertia.

327. *Filled your bosom*, &c.] A metaphor alluding to the garments of the ancients, which were loose, and which they held open before to receive what was given to them. Comp. Is. lxv. 6, 7. Luke vi. 38.

The poet means, If I have not yet satisfied your desires by what I allow you: if I have not thrown enough into your lap, as we say. See sat. vii. 215, and note.

—*Opened farther.*] The metaphor is still continued—*q. d.* If your desires are still extended beyond this.

328. *Fortune of Crœsus.*] The rich king of Lydia. See sat. x. 274.

—*Persian kingdoms.*] The kings of

Sufficient animo, nec divitiæ Narcissi,
Indulsit Cæsar cui Claudius omnia, cujus
Paruit imperiis, uxorem occidere jussus.

Persia, particularly Darius and Xerxes, were famed for their magnificence and riches.

329. *Suffice your mind.*] Will be sufficient to gratify your desires.

—*Riches of Narcissus.*] A freedman and favourite of Claudius Cæsar, who had such an ascendancy over the em-

Will ever suffice your mind, nor the riches of Narcissus,
To whom Claudius Cæsar indulged every thing, whose
Commands he obey'd, being ordered to kill his wife.

peror, as to prevail on him to put Messalina to death, after her paramour Silius. See sat. x. l. 330—345. Claudius would have pardoned her adultery, but, at the instigation of Narcissus, he had her killed in the gardens of Lucullus. By the favour of the emperor, Narcissus was possessed of immense wealth.

is was a bird, a great destroyer of serpents

cercopitheci – a monkey

κερκος. a tail. πιθηκος an ape

SATIRA XV.

ARGUMENT.

The Poet in this Satire, which he is supposed to have written when he was under his banishment in Egypt, relates the mortal and irreconcileable hatred, which sprung from a religious quarrel between the Ombites and Tentyrites, inhabitants of two neighbouring cities of Egypt—and describes, in very lively colours, a bloody fray which happened between them. He seems to lay this as a ground for those fine reflections, with which he finishes the Satire, on the nature, use, and intention of civil society.

In reading this Satire, it is difficult not to advert to the monstrous cruelties which superstition and bigotry have brought on mankind; while those who have disgraced the Christian name by bearing it, have, with relentless fury, inflicted tortures and death on thousands of innocent people,

Quis nescit, Volusi Bithynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc: illa pavet saturam serpentibus Ibin.
Effigies sacri nitet aurea cercopitheci,
Dimidio magicæ resonant ubi Memnone chordæ,

Line 1. *Bithynian Volusius.*] Who this Volusius was does not appear; all that we know is, that he came from Bithynia, a country of the Lesser Asia, and was undoubtedly a friend of Juvenal, who addresses this Satire to him.

2. *Mad Egypt.*] Demens not only means mad, *i. e.* one that has lost his senses, but also silly, foolish; which perhaps is meant here, in allusion to the silly superstition which possessed the minds of the Egyptians in religious matters.

—*This part.*] One part of Egypt.

—*Adores a crocodile.*] That part of Egypt which lies near the river Nile worships the crocodile; a dreadful amphibious animal, shaped something like a lizard, and, from an egg little bigger than that of a goose, grows to be thirty feet long. The Egyptians know how high the river will rise that year, by the place where the crocodiles lay their eggs. The crocodile was worshipped with divine honours, because these animals were supposed to have destroyed the Libyan and Arabian robbers, who swam over the river and killed many of the inhabitants.

3. *An Ibis.*] A certain bird, which is

SATIRE XV.

ARGUMENT.

for no other crime than a difference of opinion in religious matters.

MARSHALL, *in his note on line* 36, *thus expresses himself—*
"*Hinc simultas et odium utrique populo oriebantur, nempe*
"*ex diversitate religionum, quæ in mundo etiam Christiano,*
"*Dî boni! quantas strages excitavit!*"

The attentive reader of this Satire will find a lively exhibition of those principles which actuate bigots of all religions, zealots of all persuasions; and which, as far as they are permitted, will always act uniformly against the peace and happiness of mankind. He may amuse himself with allegorizing the Ombites and Tentyrites into emblems of blind zeal and party rage, which no other bounds than want of power have kept from desolating the earth.

WHO knows not, Bithynian Volusius, what monstrous things
Mad Egypt can worship? this part adores a crocodile;
That fears an Ibis saturated with serpents.
A golden image of a sacred monkey shines,
Where the magic chords resound from the half Memnon,

a great destroyer of serpents. See AINSW.

4. *A golden image, &c.*] In another part of Egypt, *viz.* at Thebes, they worship the image of a monkey made of gold. Cercopithecus is derived from the Gr. κερκος, a tail, and πιθηκος, an ape. The difference between the ape and the monkey is, that the ape has no tail; the monkey has, and usually a very long one.

5. *Magic chords, &c.*] At Thebes, in Egypt, there was a colossal statue of Memnon, a king of Ethiopia, who was slain by Achilles at the siege of Troy: this statue was made of hard marble, and with such art, that a lute, which was in its hand, would itself give a musical sound when the beams of the sun came upon it.

Cambyses, king of Persia, ruined the city, and caused the statue to be broken about the middle, imagining the sound to proceed from some contrivance within, but nothing was found. From this time the music was thought to be magical. Strabo says, that he and others heard the music about one in the afternoon, but confesses he could not understand the cause.

Ibis was a bird, a great destroyer of serpents

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In reading this Satire, it is difficult not to advert to the monstrous cruelties which superstition and bigotry have brought on mankind; while those who have disgraced the Christian name by bearing it, have, with relentless fury, inflicted tortures and death on thousands of innocent people,

Quis nescit, Volusi Bithynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc: illa pavet saturam serpentibus Ibin.
Effigies sacri nitet aurea cercopitheci,
Dimidio magicæ resonant ubi Memnone chordæ,

Line 1. *Bithynian Volusius.*] Who this Volusius was does not appear; all that we know is, that he came from Bithynia, a country of the Lesser Asia, and was undoubtedly a friend of Juvenal, who addresses this Satire to him.

2. *Mad Egypt.*] Demens not only means mad, *i. e.* one that has lost his senses, but also silly, foolish; which perhaps is meant here, in allusion to the silly superstition which possessed the minds of the Egyptians in religious matters.

—*This part.*] One part of Egypt.

—*Adores a crocodile.*] That part of Egypt which lies near the river Nile worships the crocodile; a dreadful amphibious animal, shaped something like a lizard, and, from an egg little bigger than that of a goose, grows to be thirty feet long. The Egyptians know how high the river will rise that year, by the place where the crocodiles lay their eggs. The crocodile was worshipped with divine honours, because these animals were supposed to have destroyed the Libyan and Arabian robbers, who swam over the river and killed many of the inhabitants.

3. *An Ibis.*] A certain bird, which is

And ancient Thebes lies overthrown with its hundred gates.
There sea-fish, here a fish of the river; there
Whole towns worship a dog, nobody Diana.
It is a sin to violate a leek or onion, or to break them with
a bite.
O holy nations, for whom are born in gardens
These deities! Every table abstains from animals bearing
Wool: it is there unlawful to kill the offspring of a she-goat,
But lawful to be fed with human flesh. When Ulysses
Was telling, at supper, such a deed to the astonish'd
Alcinous, perhaps, in some he moved anger or
Laughter, as a lying babbler.—"Into the sea does nobody
"Throw this fellow, worthy of a cruel and true Charybdis,
"Feigning huge Læstrygonians, and Cyclops?
"For sooner Scylla, or the concurring rocks
"Of Cyane, and bags full of tempests
"Would I have believed, or, struck by the slender wand of
"Circe,

no doubt he excited the spleen of some of the company, and the laughter of others.

16. *Lying babbler.*] Aretalogus (from *αρετη* and *λογος*) signifies a talkative philosopher, who diverted great men at their tables by discourses on virtue. From hence this word has been frequently used for a talkative person, a jester, a buffoon.

—*Into the sea*, &c.] The poet supposes one of the company, who heard the strange tales of Ulysses, when at the court of Alcinous, expressing himself as in an amaze, that nobody should take him and throw him into the sea for his strange lies. Abicit—*i. e.* abjicit.

17. *Worthy of a true Charybdis.*] He has told such a romance about a feigned whirlpool, which he calls Charybdis, in the Straits of Sicily, that he certainly deserves a real one for his pains.

18. *Feigning huge Læstrygonians.*] A rude and savage people near Formiæ, in Italy; they were like giants, and devoured men. See Odyss. *κ*.

—*Cyclops.*] These were represented as man-eaters. See Odyss. *ι*. Also VIRG. Æn. iii. 616, et seq.

19. *Sooner Scylla*, &c.] I can sooner believe his tales about Scylla, (the daughter of Phorcys, the father of the Gorgons,) who is said to be changed into a dangerous rock in the midway between Italy and Sicily. See VIRG. ecl. v. 74—7.

—*Concurring rocks*, &c.] Called Cyaneæ, otherwise Symplegadæ, two rocks at a small distance from the Thracian Bosphorus, so close to one another, that they seem at a distance to be one; and, as one passeth by, he would think they dash against each other: they were therefore called Symplegadæ, from Gr. *συν* and *πλησσω*, to strike together.

20. "*Bags full of tempests.*"] When Ulysses arrived at the island of Æolus, that king of the winds inclosed the adverse ones in leathern bags, and hung them up in Ulysses' ship, leaving at liberty the west wind, which was favourable. But the companions of Ulysses untied the bags, being curious to know what they contained, and let out the adverse winds; immediately a tempest is raised, which drives the ship back to the Æolian isles, to the great displeasure of Æolus, who rejects Ulysses and his companions. They then sail to the Læstrygons, where they lose eleven ships, and, with one only remaining, proceed to the island of Circe. See Odyss. *κ*. ad init.

21. "*Wand of Circe.*"] She was said to be the daughter of Sol and Perseis; she was a sorceress. She poisoned her husband, the king of the Scythians, that she might reign alone; for which, being

Et cum remigibus grunnisse Elpenora porcis.
Tam vacui capitis populum Phæaca putavit?
Sic aliquis merito nondum ebrius, et minimum qui
De Corcyræa temetum duxerat urna:
Solus enim hoc Ithacus nullo sub teste canebat.
Nos miranda quidem, sed nuper consule Junio
Gesta, super calidæ referemus mœnia Copti;
Nos vulgi scelus, et cunctis graviora cothurnis:
Nam scelus, a Pyrrha quanquam omnia syrmata volvas,
Nullus apud tragicos populus facit. Accipe nostro
Dira quod exemplum feritas produxerit ævo.
Inter finitimos vetus atque antiqua simultas,
Immortale odium, et nunquam sanabile vulnus
Ardet adhuc Ombos et Tentyra. Summus utrinque
Inde furor vulgo, quod numina vicinorum

expelled her kingdom, she went into Italy, and dwelt in a promontory called the Cape of Circe, whither Ulysses and his companions were driven, (see the last note, ad fin.) many of whom, by a touch of her magic wand, she turned into swine; at last, on entreaty, she restored them to their former shapes.

22. "*Elpenor.*"] One of Ulysses' companions.

—"*Swine-rowers.*"] The crew of the ship, who rowed her, were turned into swine, and grunted like that animal. In those days the ships were rowed with oars, as well as driven by sails.

23. "*Has he thought,*" *&c.*] Has this Ulysses so mean an opinion of the Phæacians, as to imagine them so empty-headed, so void of understanding, that they should receive such a pack of incredible stories, of bags, of tempests, &c. &c.? But even these are more probable, and sooner to be believed, than what he relates of the Læstrygons and Cyclops, as if they were man-eaters; this shocks all belief.

24. *Thus deservedly, &c.*] The above reflections would be very just, and proper for any one to make, unless he had drunk away his senses, and was incapable of distinguishing truth from falsehood.

25. *Strong wine.*] Temetum, a word signifying strong wine, from Gr. το μεθυ, vinum; whence μεθυσκω, to be drunk. So from temetum comes temulentus, drunken. See HOR. Epist. lib. ii. epist. ii. l. 163.

—*Corcyræan urn.*] Corcyra, an island in the Ionian sea, on the coast of Albania, anciently called Phæacia. So that the poet means the wine of that country, made by the Phæacians, who were famous for luxury. The urn signifies the vessel (or hogshead, as we call it) out of which they drew the wine, in order to drink it.

26. *Ulysses related this, &c.*] He told these stories entirely on his own credit, having no witness present to avouch the truth of what he said, therefore he might reasonably be disbelieved.

—*Related.*] Canebat.—The word cano, when it signifies to relate or report, particularly applies to things uttered by poets, who do not always stick to truth, but indulge their fancies in strange improbabilities: it is therefore here well applied to Ulysses, when telling such stories to Alcinous.

Why Ulysses was called Ithacus, see sat. x. 257, note 2.

27. *We will relate, &c.*] I shall now relate something very astonishing, not merely on my own authority, but which can be attested, as lately and publicly transacted.

27, 8. *Junius being consul.*] Some consule Vinco, others Junco; but no such name of a consul appears as Vincus, or Juncus. Junius Sabinus was consul with Domitian, an. U.C. 836. N.C. 84. The poet dates the time of his facts for the greater certainty.

28. *Upon the walls, &c.*] *i. e.* At Coptus—in the city.

"Elpenor with his swine-rowers to have grunted.
"Has he thought the Phæacian people are so empty-headed?"
Thus deservedly any one, not as yet drunk, and who a very little
Strong wine from a Corcyræan urn had drawn:
For Ulysses related this without any witness.
We will relate wonderful things, and lately done (Junius being
Consul) upon the walls of warm Coptus;
We the wickedness of the vulgar, and more grievous than all buskins:
For wickedness, tho' you should turn over all the tragedies
From Pyrrha, no whole people commits among the tragedians. Hear
What an example dire cruelty has produced in our time.
There burns as yet an old and ancient grudge,
An immortal hatred, and a wound not to be healed,
Between the bordering Ombos and Tentyra. Thence, on both sides,
The highest fury in the vulgar, because the deities of their neighbours

— *Warm Coptus.*] A metropolitan city of Egypt near the Nile, over which the sun at noon is vertical; therefore Juvenal calls it warm, or hot. He names the place, as well as the time, where the things happened which he is going to relate.

29. *The vulgar.*] I am not going to tell facts which relate to myself, or to any single individual, but what was committed by a whole people.

—*Than all buskins.*] More grievous than is to be found in any tragedy. Cothurnus, the buskin worn by the actors of tragedy, is often, as here, used to denote tragedy itself, by meton. See sat. vi. 633—5, note.

30. *For wickedness, &c.*] *i. e.* Though you should turn over all the tragedies which have been written since the days of Deucalion and Pyrrha, when mankind were restored after the flood, you will find no poet representing a piece of barbarity, as the act of a whole people at once, as in the instance I am going to relate.

—*All the tragedies.*] Syrmata were long garments used by actors in tragedy. Here by metonym. (like cothurnis in the preceding line) put for tragedies.

31, 2. *Hear what an example.*] Now attend, and I will tell you my story, in which you will find an example which was the effect of the most savage barbarity, perpetrated in our days, not merely by an individual, but by a whole nation together.

33. *Ancient grudge, &c.*] Here the poet begins his narrative of the quarrels between the Ombites and the Tentyrites, two people of Egypt, who were neighbours, and who hated one another mortally, on account of their difference in religion.

35. *On both sides.*] They were, on each side, equally inveterate in their malice to each other. The word Tentyra, in this line, is in the accusative plur. and so afterwards, l. 76.

36. *The vulgar.*] This rage of one people against the other spread itself not only among the chiefs, (l. 39.) but among the common people on both sides.

—*Because the deities, &c.*] The Ombites abominated the objects of the Tentyrites' worship, and those of the Ombites were equally detested by the Tentyrites; neither allowing that there were any gods worthy of worship but their own.

Their quarrel was on the score of religion, which is always the most implacable of all others.

Odit uterque locus; cum solos credat habendos
Esse Deos, quos ipse colit: sed tempore festo
Alterius populi rapienda occasio cunctis
Visa inimicorum primoribus ac ducibus; ne
Lætum hilaremque diem, ne magnæ gaudia cœnæ
Sentirent, positis ad templa et compita mensis,
Pervigilique toro, quem nocte ac luce jacentem
Septimus interdum sol invenit. Horrida sane
Ægyptus: sed luxuria, quantum ipse notavi,
Barbara famoso non cedit turba Canopo.
Adde quod et facilis victoria de madidis, et
Blæsis, atque mero titubantibus. Inde virorum
Saltatus nigro tibicine, qualiacunque
Unguenta, et flores, multæque in fronte coronæ:
Hinc jejunum odium: sed jurgia prima sonare
Incipiunt animis ardentibus: hæc tuba rixæ.
Dein clamore pari concurritur, et vice teli

The Ombites worshipped the crocodile, which the Tentyrites destroyed; these worshipped the hawk.

38. *In a festival time.*] The custom of feasting seven days for the happy overflowing of the Nile was annually observed by the Ombites.

39. *All the chiefs. &c.*] The chiefs of the other people, that is, of the Tentyrites, thought this a fine opportunity, which should not be lost, to spoil their sport at their festival.

40, 1. *Lest a glad, &c.*] They determined to prevent their festive mirth, and to embitter the joy of their feasts.

42. *The tables being placed, &c.*] In the crocodile's temple.

—*And streets.*] Compita—places where several ways met, in which the country-people came together to their wakes, and to perform their sacrifices, when they had made an end of their husbandry. The Ombites are here said to do the same at their festival in the city of Coptus.

43. *The wakeful bed.*] The ancients, as has been before observed, lay on beds, or couches, at their meals. The poet calls it the wakeful bed, from the length of time the beds were occupied by the feasting guests, who sat up night and day for many days together, as the next line informs us.

44. *Sometimes the seventh sun found.*] The Egyptians held the number seven sacred, and more especially believed, that during their festival of seven days the crocodiles lost their natural cruelty.

Hence the poet means, that the sun, at his rising, found them lying on the festal couches for seven days together.

45. *But in luxury, &c.*] *q. d.* The people of Egypt are rude and uncultivated; but in the article of luxury, the rabble, barbarous as they are, equal the Canopians themselves, at least in that part of the country where I have been. See sat. i. l. 26, note on Canopus.

—*As far as I have remarked.*] It is to be observed, that Juvenal, having inserted into his writings some sharp lines against Paris a player, a favourite of Domitian, was banished into Egypt, under a pretence of sending him with a military command; so that, during his abode there, he had a full opportunity to observe the manners of the people, and to make his remarks upon them.

47. *Add too.*] *q. d.* It is moreover to be observed.

—*Victory, &c.*] It is a very easy matter to get the better of people, when they are so drunk as hardly to be able to speak, or stand upon their legs, and, of course, very unable to defend themselves. See 1 Sam. xxx. 16, 17. 1 Kings xv. 9.

48. *There.*] *i. e.* On the part of the Ombites.

Each place hates, since it can believe them only to be accounted
Gods, which itself worships: but, in a festival time,
There seem'd, to all the chiefs and leaders of the other people,
An opportunity to be seized, lest
A glad and cheerful day, lest the joys of a great feast
They should be sensible of, the tables being placed at the temples and streets,
And the wakeful bed, which, lying night and day,
Sometimes the seventh sun found. Rude indeed is
Egypt, but in luxury, as far as I have remarked,
The barbarous rabble does not yield to infamous Canopus.
Add too, that the victory is easy over the drunken and stammering,
And reeling with wine. There, a dancing
Of the men, with a black piper; ointments such
As they were, and flowers, and many chaplets on the forehead;
Here, fasting hatred: but their first brawlings they begin
To sound, their minds burning: these the trumpet of the quarrel.
Then they engage with equal clamour, and instead of a weapon

49. *Of the men, &c.*] The men diverted themselves with dancing.

—*A black piper.*] A black Ethiopian playing on his pipe, as the music to their dances.

—*Ointments such, &c.*] It was customary at feasts to anoint the head with sweet-smelling ointments; but these vulgar Egyptians were not very nice in this matter, but made use of any grease that came to hand.

50. *And flowers.*] It was also usual to make chaplets of flowers, which they put on their heads. See sat. xi. 121, 2, and notes.

—*On the forehead.*] The crowns, or chaplets of flowers, surrounded the heads of those that wore them, on these occasions, but were most conspicuous about the forehead and temples.

51. *Here.*] *i. e.* Among the other party, the Tentyrites. The hinc in this line answers to the inde, l. 48.

—*Fasting hatred.*] The Tentyrites, on the contrary, were fasting, and their hatred, like their hunger, was fierce and insatiable. Their hatred was like an hungry appetite, which longs after something to satisfy it. Jejunum is here metaphorical, and taken from the idea of an hungry person who longs for food; so did their hatred hunger after the destruction of their adversaries the Ombites.

—*First brawlings, &c.*] The Tentyrites began the fray with bitter reproaches and abuse.

52. *To sound.*] To utter forth as loud as they could. Metaph. from the sounding a trumpet for battle.

—*Minds burning.*] *i. e.* Their minds on fire, as it were, with anger, malice, and revenge, against the Ombites.

—*These.*] The reproaches and abuse which they uttered.

—*The trumpet, &c.*] Alluding to the custom of giving the signal for battle by the sound of a trumpet, when two armies met. This was supplied by the foul and provoking abuse which the Tentyrites gave the Ombites. See sat. xiv. l. 199.

53. *With equal clamour.*] This roused the Ombites, and both sides were equally clamorous and noisy in their abuse of each other—this brought them to blows.

—*Instead of a weapon, &c.*] Having no darts, swords, or other weapons, they went to fighting with their fists.

Sævit nuda manus: paucæ sine vulnere malæ:
Vix cuiquam aut nulli toto certamine nasus
Integer: aspiceres jam cuncta per agmina vultus
Dimidios, alias facies, et hiantia ruptis
Ossa genis, plenos oculorum sanguine pugnos.
Ludere se credunt ipsi tamen, et pueriles
Exercere acies, quod nulla cadavera calcent:
Et sane quo tot rixantis millia turbæ,
Si vivunt omnes? ergo acrior impetus, et jam
Saxa reclinatis per humum quæsita lacertis,
Incipiunt torquere, domestica seditionis
Tela; nec hos lapides, quales et Turnus, et Ajax,
Vel quo Tydides percussit pondere coxam
Æneæ; sed quos valeant emittere dextræ
Illis dissimiles, et nostro tempore natæ:
Nam genus hoc vivo jam decrescebat Homero.
Terra malos homines nunc educat atque pusillos;
Ergo Deus quicunque aspexit, ridet et odit.
A diverticulo repetatur fabula. Postquam
Subsidiis aucti, pars altera promere ferrum
Audet, et infestis pugnam instaurare sagittis:
Terga fugæ celeri præstantibus hostibus instant,

56. *All the bands.*] Agmen, properly, signifies an army, a company of soldiers, chiefly infantry. The poet here humorously applies the word agmina to these fist-warriors.

56, 7. *Half countenances.*] Some having an eye beat out, others their teeth, and the like.

57. *Other faces.*] So mauled, as to be disfigured in such a manner, that they could hardly be known to be the same persons.

—*Bones gaping, &c.*] Their jaw-bones fractured, and appearing through the wounds in their cheeks.

58. *Blood of their eyes.*] Which had been torn, or knocked out of their heads.

59. *Nevertheless, &c.*] Notwithstanding all this mischief, nobody had been killed; they therefore had not the satisfaction of treading any of their enemies' dead bodies under their feet; therefore they reckoned all that had hitherto happened no more than mere sport—no better than children's play, as we say.

61. *What purpose, &c.*] What signifies, say they, such a number of fighting people, if no lives be lost?

62. *The attack is sharper.*] This whets their appetite for mischief, and they fall to with still more acrimony than before.

63. *Stones, &c.*] They picked up the stones, wherever they could find them, on the ground where they fought.

—*Arms reclined.*] They stooped, directing their arms downwards to the ground, to gather stones, which they began to throw.

64. *Domestic weapons, &c.*] Domestica tela—the commonly usual, familiar weapons, in such quarrels as these, among a rabble, who fall together by the ears. Seditio means a mutinous rising—also quarrel, strife—among people of the same neighbourhood.

65. *Turnus.*] Who took up a stone, and threw it at Æneas. This stone is said to have been so large, as hardly to be lifted by twice six men of moderate strength and stature. See Æn. xii. l. 896—901.

—*Ajax.*] See Il. η. l. 264—70. where Hector and Ajax are throwing stones at each other; when Ajax takes up a millstone, and throws it at Hector, which broke his shield.

The naked hand rages: few cheeks without a wound: 54
Scarce to any, or to none, in the whole engagement, a nose
Whole: already you might see, throughout all the bands, half
Countenances, other faces, and bones gaping from their broken
Cheeks, fists full of the blood of their eyes.
Nevertheless they believed themselves to play, and to exercise
Puerile battles, because they can tread on no corpses: 60
And indeed, for what purpose are so many thousands of a fighting
Multitude, if all live? therefore the attack is sharper, and now
Stones, gotten throughout the ground with arms reclined,
They begin to throw, the domestic weapons
Of sedition; nor these stones such as both Turnus and Ajax,
Or with the weight with which Tydides struck the thigh 66
Of Æneas: but those that right hands unlike to them
Could send forth, and born in our time:
For this race was decreasing, Homer being yet alive.
The earth now brings forth bad men, and small; 70
Therefore whatever god hath beheld them, he laughs and hates.
Let the story be fetched back from the digression. After they
Were increased with succours, one party dares to draw
The sword, and to renew the fight with hostile arrows. 74
They urge their enemies, giving their backs to swift flight,

66. *Tydides.*] Diomede, the son of Tydeus, who threw a stone, as big as two men could lift, at Æneas, and wounded him on the hip. Il. ε. l. 303, 4.

The poet applies these silly stories, one should suppose, rather to laugh at them, than any thing else.

67. *But those, &c.*] The stones with which the Ombites and Tentyrites attacked each other were not such as were wielded and thrown by Turnus, &c. but such as could be managed by the hands of the present race of men, who are greatly inferior, in size and strength, to those Homerican heroes.

69. *For this race, &c.*] This race had degenerated even in the days of Homer; for speaking of the stone which Diomede threw at Æneas, Homer says,

—μεγα εργον, ὁ ου δυο γ' ανδρε φεροιεν
Οἷοι νυν βροτοι εισιν.

A vast weight, which two men, such as three are now, could not carry. Il. ε. l. 303, 4.

So Virgil, speaking of the stone which Turnus threw at Æneas, Æn. xii. 899, 900.

Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus.

70. *The earth now brings forth, &c.*] The present race of men are bad as to their morals, and small as to their size, if compared with those of old time; thus has the human race degenerated.

71. *Whatever god, &c.*] No superior being can behold them, without laughing at the ridiculous contentions of such diminutive creatures, and hating the abominable principles which produce them.

72. *Let the story, &c.*] *q. d.* But to return to the story, from my digression about Ajax, &c.

73. *Increased with succours, &c.*] Were augmented by some auxiliaries.

—*One party.*] The Tentyrites. Comp. sat. xii. 115, note.

—*Dares to draw, &c.*] Ventures to draw the swords with which their auxiliaries had furnished them. Comp. l. 53, 4.

75. *Urge their enemies.*] *i. e.* The

Qui vicina colunt umbrosæ Tentyra palmæ.
Labitur hic quidam, nimia formidine cursum
Præcipitans, capiturque; ast illum in plurima sectum
Frusta ac particulas, ut multis mortuus unus
Sufficeret, totum corrosis ossibus edit
Victrix turba: nec ardenti decoxit aheno,
Aut verubus: longum usque adeo, tardumque putavit
Expectare focos, contenta cadavere crudo.
Hinc gaudere libet, quod non violaverit ignem,
Quem summa cœli raptum de parte Prometheus
Donavit terris. Elemento gratulor, et te
Exsultare reor: sed qui mordere cadaver
Sustinuit, nihil unquam hac carne libentius edit:
Nam scelere in tanto ne quæras, aut dubites, an
Prima voluptatem gula senserit. Ultimus autem
Qui stetit absumpto jam toto corpore, ductis
Per terram digitis, aliquid de sanguine gustat.
  Vascones (ut fama est) alimentis talibus usi
Produxere animas: sed res diversa: sed illic
Fortunæ invidia est, bellorumque ultima, casus

Ombites, who had turned their backs, and were running away as fast as they could.

76. *Who inhabit Tentyra, &c.*] Tentyraorum, an island and city of Egypt, near which there was a mountain covered with palm-trees.—*q. d.* The Tentyrites urged, pressed upon, the flying Ombites. This line should stand in construction before l. 75.

77. *Here.*] Just at this juncture.

—*One, &c.*] One of the flying Ombites, in his over fear and haste, fell down, and was taken prisoner by the Tentyrites.

79. *One dead man, &c.*] They cut this poor creature into as many pieces as they could, that every one might have a bit of him, sufficient for a taste.

80. *The victorious rabble, &c.*] Or multitude of the Tentyrites, entirely devoured him.

80, 81. *Bones being gnawed.*] They gnawed and picked his bones.

81. *Nor did they boil him.*] Decoxit is singular, but agrees with turba (l. 81.), which being a noun of multitude, the singular verb is best translated here in the plural number. So putavit in the next line.

82. *Or with spits.*] Or roast the pieces of him on spits.

—*So very long, &c.*] Their impatience was too great for them to wait the kindling and burning of fire, and the tedious process of boiling or roasting.

83. *Content with the raw carcase.*] They were perfectly contented with eating his dead body quite raw. Contenta here relates to the victrix turba.

84. *Hence we may rejoice, &c.*] The poet addresses his friend Volusius: and, I do suppose, with an intent here, as elsewhere, when he can find occasion, to sneer at the superstitious notions of his countrymen, relative to their mythology, particularly with regard to the fable of Prometheus. See sat. iv. l. 133, note. We may on this occasion, says he, be glad that these Tentyrites offered no pollution to the sacred element of fire, by dressing human flesh with it.

85. *Which Prometheus, &c.*] See sat. iv. l. 133, note.

—*From the highest part of heaven.*] From Jupiter himself, and brought it down to earth.

86. *I congratulate the element.*] I wish it joy of its escape from pollution.

—*And thee, &c.*] As for thee, Volusius,

Vascons a people of Spain ... mountains. besieged by Metellus and ...

Who inhabit Tentyra near the shady palm-tree.
Here one slips down, hastening his course with too much
Fear, and is taken; but him cut into a great many
Pieces and particles (that one dead man for many
Might suffice) the victorious rabble ate all up, the bones
Being gnawed: nor did they boil him in a burning kettle
Or with spits: they thought it so very long, and tardy
To wait for fires, content with the raw carcase.
Hence we may rejoice, that they did not violate fire,
Which Prometheus, stolen from the highest part of heaven,
Gave to the earth. I congratulate the element, and thee
I think to exult: but he, who bore to gnaw the carcase,
Never ate any thing more willingly than this flesh:
For in so great wickedness ask not, nor doubt, whether
The first gullet perceived a pleasure. But he
Who stood farthest, the whole body now consumed, his fingers
Being drawn along the ground, tastes something of the blood.
  The Vascons (as the report is) using such aliments,
Prolong'd their lives: but the matter is different: but there
Is the envy of Fortune, and the utmost of wars, extreme

I think thou must exult in the circumstance as well as myself. The introduction of these reflections, in the close of his mock-heroic account of the battle, makes very much for supposing that he speaks ironically here, as where he introduces Turnus, Ajax, and Diomede, l. 65, 6.

87. *He, who bore, &c.*] The man who could endure to bite, and champ between his teeth, human flesh, did it, no doubt, with as much relish as he would eat any thing else, especially as his appetite was sharpened by the malice which he bare the Ombites.

89. *Ask not, nor doubt, &c.*] You need not question or doubt whether people, capable of committing so horrible a wickedness as this, to glut their revenge, had a delight in it; and whether those who were present at the beginning of the meal, and so had their first share of the flesh, felt a pleasure in devouring it.

90, 1. *He who stood.*] He, whoever he was, that stood farthest off, perhaps not being able to get through the crowd to the spot where the flesh was devoured, till the whole was consumed—

91. *His fingers, &c.*] He observing some of the blood on the ground, scraped it up with his fingers, and then sucked them with great satisfaction, as affording him, at least, a taste of his enemy's blood. This must stand as a sufficient reason, against all doubt, that the eaters of the carcase had the highest pleasure in so doing—l. 89, 90.

93. *The Vascons.*] A people of Spain, inhabiting between the river Ebro and the Pyrenean mountains. They were besieged by Metellus and Pompey, and reduced to such necessity, that the living were forced to eat the dead, but were at last relieved by Sertorius, a general of Marius's party.

—*As the report is.*] As the story goes, as we say.

—*Using such aliments.*] Eating human carcases.

94. *Prolong'd their lives.*] Which otherwise must have been lost in the straitness of the siege, which occasioned a severe famine.

—*Different.*] But this was a very different thing from feeding on human flesh, as the Tentyrites did, out of choice, and out of revenge on their enemies.

95. *Envy of Fortune.*] The poor Vascons were under the frowns of Fortune;

Extremi, longæ dira obsidionis egestas.
Hujus enim, quod nunc agitur, miserabile debet
Exemplum esse cibi: sicut modo dicta mihi gens
Post omnes herbas, post cuncta animalia, quicquid
Cogebat vacui ventris furor, (hostibus ipsis
Pallorem, ac maciem, et tenues miserantibus artus,)
Membra aliena fame lacerabant, esse parati
Et sua. Quisnam hominum veniam dare, quisve Deorum
Viribus abnuerit dira atque immania passis;
Et quibus ipsorum poterant ignoscere manes,
Quorum corporibus vescebantur? melius nos
Zenonis præcepta monent: nec enim omnia, quædam
Pro vita facienda putat. Sed Cantaber unde
Stoïcus, antiqui præsertim ætate Metelli?
Nunc totus Graias, nostraque habet orbis Athenas.
Gallia causidicos docuit facunda Britannos:
De conducendo loquitur jam rhetore Thule.
Nobilis ille tamen populus, quem diximus: et par
Virtute atque fide, sed major clade Saguntus

they experienced the malice of that fickle goddess. See sat. iii. l. 39, 40; and sat. vi. l. 604. and Hor. lib. i. ode xxxiv. l. 14, et seq. and ode xxxv. per tot.

95. *Utmost of wars.*] The utmost distress which war could occasion.

95, 6. *Extreme misfortunes.*] The very last symptoms of desperation.

96. *Dire want, &c.*] See above, note on l. 93, 4.

97. *Which is now in question.*] *i. e.* The matter which I am now treating, *viz.* the Vascons eating human flesh.

97, 8. *Ought to be lamented, &c.*] Is not to be looked upon as a crime, but as a most lamentable instance of such a thing.

98. *As the nation, &c.*] The Vascons just mentioned above.

99. *After all herbs, &c.*] After they had consumed all sorts of herbs, and of beasts, and whatsoever else the cravings of their hungry stomachs had driven them to devour.

100. *The very enemies, &c.*] Their condition was so desperate, and their famished looks and appearance so shocking, as to move even their enemies to pity them. See Ps. cvi. 46.

101. *Their slender limbs.*] The very flesh wasted from their bones.

102. *Tore for hunger, &c.*] They tore, through stress of hunger, the limbs of those that had died, and were almost ready to serve themselves in the same manner. See Deut. xxviii. 53—7.

103. *Who of men, &c.*] All this was excusable from the dire necessity of their situation, therefore they ought to be forgiven, not only by men, but by the gods themselves.

104. *Forces.*] Viribus—*i. e.* men who had suffered so much by exerting all the force of their strength and courage to defend their city against their besiegers.

105. *Whom the manes, &c.*] Who could think of condemning a people under such circumstances of distress, when the ghosts which once inhabited the bodies which they devoured must be supposed to forgive them.

107. *The precepts of Zeno, &c.*] He was the founder of the Stoics; and taught, that though some things might be done to preserve life, (pro vita,) yet not every thing; indeed, not any thing that was unbecoming or dishonest.

108. *A Cantabrian.*] The Vascons were a people of the Cantabrians, in the south-east of Spain.

108, 9. *Whence a Stoic.*] How should such a barbarous and ignorant people know any thing about Zeno—whence could a poor Vascon be made a Stoic?

Misfortunes, the dire want of a long siege.
For the example of this food, which is now in question, ought
To be lamented: as the nation, which I just now mentioned,
After all herbs, after all animals, whatever
The fury of an empty belly urged, (the very enemies themselves
Pitying their paleness, and leanness, and their slender limbs,)
They tore for hunger the limbs of others, ready to have eaten
Their own too. Who of men, or of the gods, would have refused
To pardon forces that had suffered dire and cruel things,
And whom the manes of those very people, whose bodies
They were fed with, might forgive? better us
The precepts of Zeno admonish; he thinks not all things, some
Are to be done for life. But a Cantabrian whence
A Stoic—especially in the age of old Metellus?
Now the whole world has the Grecian, and our Athens:
Eloquent Gaul taught the British lawyers—
Thule now speaks of hiring a rhetorician.
Yet that people whom we have spoken of were noble: and equal
In valour and fidelity, but greater in slaughter, Saguntus,

109. *In the age of old Metellus.*] Who lived before arts, sciences, and philosophical knowledge, flourished as they do now. See l. 93, note 1.

110. *Now the whole world—*] Now learning and philosophy are every where extended, and Grecian as well as Roman letters disseminated. None, therefore, could now plead ignorance, and be excusable on that account, as the poor Vascons undoubtedly were.

—*The Grecian, and our Athens.*] The Grecian Athens was the seat of learning and philosophy, from whence the Romans received them, and so cultivated them, as to make Rome another Athens, as it were.

111. *Eloquent Gaul, &c.*] See sat. i. l. 44, note; and sat. vii. 147, 8. Some of the Gallic orators came over to Britain, and taught eloquence.

112. *Thule.*] To determine exactly, among so many different opinions as are given about the part of the world here meant by Thule, is not very easy: some say it means Iceland, others Schetland. It is certain that it was the farthest northern part known to the Romans. VIRG. Georg. i. l. 30, calls it ultima Thule. Ainsworth calls it an island the most remote in the northern parts, either known to the Romans, or described by the poets.

The idea of such a remote and desolate part of the earth sending for a rhetorician to refine their speech, throws an air of banter on what he has been saying, from l. 107, about Zeno's precepts, &c. as if, in such a case of necessity as that of the Vascons, precepts of learning and philosophy could countervail the calls of nature, sinking under the extremity of hunger.

113. *That people whom, &c.*] The Vascons.

—*Were noble.*] In their persevering and steady resistance, to the very last, in the defence of their besieged city.

113, 14. *Equal in valour and fidelity, &c.*] Saguntus was a city of Spain beyond the river Ebro, a most faithful ally to the Romans; for when they had holden out against Hannibal, and were almost famished, rather than submit, they chose to burn themselves, their wives, and children, which was the cause of the second Punic war. Virtus here signifies military courage.

Tale quid excusat. Mæotide sævior ara
Ægyptus: quippe illa nefandi Taurica sacri
Inventrix homines (ut jam, quæ carmina tradunt,
Digna fide credas) tantum immolat: ulterius nil,
Aut gravius cultro timet hostia. Quis modo casus
Impulit hos? quæ tanta fames, infestaque vallo
Arma coëgerunt tam detestabile monstrum
Audere? anne aliam, terra Memphitide sicca,
Invidiam facerent nolenti surgere Nilo?
Qua nec terribiles Cimbri, nec Britones unquam,
Sauromatæque truces, aut immanes Agathyrsi,
Hac sævit rabie imbelle et inutile vulgus,

The Saguntines equalled the Vascons in the noble defence which they made, and exceeded them in the slaughter of themselves and families, rather than submit to the enemy.

115. *Excuses, &c.*] Such a thing as eating the flesh of dead men may stand excused, if excited by such distress as the Saguntines were in, especially when compared with the slaughter made upon themselves, and all that were dearest to them.

—*Egypt is more cruel.*] *i. e.* The Tentyrites, a people of Egypt, whose cruelty we have been relating.

115, 16. *Mæotic altar.*] An altar near the lake Mæotis, sacred to Diana, where they sacrificed strangers—which horrid cruelty continued till the coming of Pylades and Orestes.

116. *Tauric inventress.*] Diana Taurica, so called from her being worshipped by the people of Taurica, where this altar was; and therefore the poet calls her the inventress of these cruel rites, wherein strangers were sacrificed.

Or Taurica may mean the country itself, which is called the inventress, &c. because Thoas, king of Chersonesus Taurica, was the inventor of this horrid barbarity. He was slain by Orestes, who went thither to fetch away his sister.

117. *What verses deliver.*] You may, after the history which I have given you of the Tentyrites, believe any thing that the poets have written on the subject of cruelty. He alludes to EURIP. Trag. Iphig. in Tauris.

118. *Nothing beyond.*] Men are here killed in sacrifice, but nothing is further done, such as devouring their dead bodies, and the like: therefore the victim has nothing to fear, after having his throat cut.

120. *Impelled these.*] *i. e.* These Tentyrites—what has driven them to such excess of barbarity? what calamitous circumstances have happened to force them into such savageness?

—*So great hunger.*] Can they plead the necessities of famine, like the besieged Vascons?

—*And arms.*] The power of an enemy's arms, to which they must either submit or die, like the Saguntines?

120, 1. *Hostile to a rampart.*] That are levelled at the rampart, or trench, which surrounds the besieged, with a determination to destroy, and are calculated for that purpose.

121. *Have compelled them.*] Like the poor people above spoken of.

—*So detestable a monstrous thing.*] As to eat a dead human body, pick the very bones, and lick the blood from off the ground.

122. *Other displeasure, &c.*] The river Nile overflowed Egypt at a certain time of the year, and fertilized the country. If this did not happen, the Egyptians used to do some horrid act of cruelty, thinking thereby to provoke the river to overflow the country. This was taken from the example first set by Busiris, who slew a man in sacrifice; but it was the very man himself who proposed the expedient. We have the story in OVID, de Art. Am.

Dicitur Ægyptus caruisse juvantibus arva
Imbribus, atque annos sicca fuisse novem.
Quum Thrasilus Busirin adit, monstratque piari
Hospitis effuso sanguine posse Jovem.

Excuses something like this. Egypt is more cruel than the Mæotic
Altar: for that Tauric inventress of a wicked
Rite (as now you may believe what verses deliver,
As worthy credit) only slays men: nothing beyond,
Or more grievous, does the victim fear, than a knife. But what calamity
Impelled these? what so great hunger, and arms hostile
To a rampart, have compelled them, so detestable a monstrous thing
To attempt? could they have done other displeasure, the land
Of Memphis being dry, to the Nile unwilling to rise?
With which neither the terrible Cimbri, nor the Britons ever,
And the fierce Sauromatæ, or the cruel Agathyrsi,
With this fury the weak and useless vulgar raged,

Illi Busiris: fies Jovis hostia primus,
Inquit, ut Ægypto tu dabis hospes aquam.
By this we see that an human sacrifice was offered to placate Jupiter; this was the first intention, in order to obtain an overflowing of the Nile. In after-times the Egyptians lost sight of this, and exercised acts of cruelty, thinking, by this, to irritate the Nile, and to make it overflow the whole country. Solebant accolæ immani quadam crudelitate illum ad inundationem irritare. See MARSHALL, and BRITAN. in loc.

Or did the miscreants try this conjuring spell,
In time of drought to make the Nile to swell? TATE.

Having given the opinions of others on this passage, I now must give my own; for doing acts of cruelty, in order to obtain a benefit from the river, which they might suppose to be already angry with them, from its withholding its water, appears to me very strange.

I should think the poet's meaning to be, that these Egyptians, the Tentyrites, had, without any necessity compelling them to it, without any excuse to extenuate their crime, been guilty of so monstrous a wickedness, that they could not have found out any other so likely to provoke the Nile to withhold its waters in a time of drought, and to bring a famine upon the country, by thus increasing the Nile's unwillingness to help them.

So a late translator—"What worse "impiety could they commit, to provoke "the Nile to stay within its banks when "the country of Egypt is chapt with "drought?"

And HOLYDAY:

——By what fact
Could they have more made their kind Nilus slow
To rise, and their parch'd Memphian land o'erflow?

122, 3. *Land of Memphis.*] The city of Memphis (now Grand Cairo) was the grand metropolis of that part of Egypt, and therefore gave its name to it. The Nile there divided, and intersected the land in various places, so as to resemble the form of a delta; that part of Egypt was therefore called the Delta.

124. *Cimbri.*] See sat. viii. l. 249, note. The poet calls them terribiles, not only from their hardy valour, but, probably, from the destruction and havoc which they had made of several of the Roman armies.

—*Britons.*] A hardy warlike people of Germany. Tacit.

125. *Fierce Sauromatæ.*] See sat. ii. l. 1, note.

—*Agathyrsi.*] A people of Sarmatia; they were named after Agathyrsus, a son of Hercules.

The poet means to say, that the Tentyrites raged with a fierceness and cruelty, with which these great, mighty, and warlike nations never did.

126. *Weak and useless vulgar.*] A contemptible and worthless rabble.

Parvula fictilibus solitum dare vela phaselis,
Et brevibus pictæ remis incumbere testæ.
Nec pœnam sceleri invenies, nec digna parabis
Supplicia his populis, in quorum mente pares sunt
Et similes ira atque fames. Mollissima corda
Humano generi dare se natura fatetur,
Quæ lachrymas dedit: hæc nostri pars optima sensus.
Plorare ergo jubet casum lugentis amici;
Squaloremque rei; pupillum ad jura vocantem
Circumscriptorem, cujus manantia fletu
Ora puellares faciunt incerta capilli.
Naturæ imperio gemimus, cum funus adultæ
Virginis occurrit, vel terra clauditur infans,
Et minor igne rogi. Quis enim bonus, aut face dignus
Arcana, qualem Cereris vult esse sacerdos,
Ulla aliena sibi credat mala? Separat hoc nos

127. *Accustomed to spread*, &c.] They made vessels of burnt clay, in which they sailed upon the Nile a fishing.

128. *The short oars*, &c.] They painted their little earthen boats, by way of ornament, and rowed them with short oars.

The poet mentions these circumstances of their boats, to shew the contemptibleness and vanity of these Egyptians.

129. *Find a penalty*, &c.] In short, the baseness and wickedness of the Tentyrites exceed all power of finding any punishment or torture adequate to their deserts.

130. *In whose mind*, &c.] They make no distinctions in their mind, between the necessity which has forced others to eat human flesh, and doing this themselves from a mere principle of anger and malice.

132. *Nature confesses*, &c.] From the evidence of what we feel within ourselves, we may gather, as from the confession of a fact the truth of it, that nature has furnished us with hearts susceptible of the tenderest feelings.

133. *Has given tears.*] Those outward symptoms of sorrow and compassion, which are given to no other creature.

—*This best part*, &c.] Because by flowing in pity and commiseration, they bespeak the most amiable qualities of the mind.

134. *She commands, therefore*, &c.] To sympathize with our friends in their griefs may be called a dictate of nature. See Rom. xii. 15.

135. *Squalid appearance*, &c.] It was customary for persons arraigned in a court of judicature to appear in rags and dirtiness, in order to move the compassion of the judges. But as squalor signifies sometimes, "the sorrowful and "mourning estate of those that are ar-"raigned or accused," this idea of the word may be here meant, at least inclusively. See Ainsw. Squalor, No. 3.

136. *His defrauder*, &c.] *i. e.* His guardian, who was left in trust with his person and estate during his minority, and has cheated and defrauded him. Circumscriptor means cozener, a cheater, one that circumvents or over-reaches another.

—*Girl-like hairs*, &c.] The tenderness, youth, and innocence of the poor orphan—his air, like that of a girl, long and hanging loose, and dishevelled; his smooth and delicate face, wet with the tears flowing from his eyes, and his appearance altogether is such, as to render it almost uncertain to the beholders of which sex the sufferer is, who is thus obliged to cite his iniquitous guardian into a court of justice, in order to obtain redress. See sat. x. l. 222, note on Hirrus.

138, 9. *An adult virgin*, &c.] When we meet the funeral of a beautiful young woman snatched away by the hand of

Accustomed to spread little sails in earthen boats,
And to ply the short oars of a painted earthen vessel.
Nor can you find a penalty for the wickedness, nor prepare
Punishments worthy these people, in whose mind equal
And alike are hunger and anger. Most tender hearts
Nature confesses herself to give to human kind,
Who has given tears, this best part of our sense.
She commands, therefore, to bewail the misfortune of a mourning friend;
And the squalid appearance of a criminal; an orphan calling to the laws
His defrauder, whose girl-like hairs make his
Countenance, flowing with weeping, uncertain.
By command of nature we groan, when the funeral of an adult
Virgin occurs, or an infant is shut up in the earth,
And less than the fire of the pile. For what good man, or worthy
The secret torch, such as the priest of Ceres would have him to be,
Thinks any evils alien from himself? This separates us

death in all the bloom of youth, nature bids us mourn—we can't resist its impulse.

This circumstance, here introduced by our poet, reminds one of an exquisitely fine and tender passage on a like event. Hamlet, act v. sc. i. where the Queen says of the deceased Ophelia, who had been prematurely snatched away by death:

[Scattering flowers.
" *Sweets, to thee sweet, farewell!*
" *I hop'd thou would'st have been my*
" *Hamlet's wife;*
" *I thought thy bride-bed to have deck'd,*
" *sweet maid,*
" *And not t' have strew'd thy grave.*

See Ter. And. act i. sc. i. l. 77—109.

139. *An infant is shut up, &c.*] The law forbad burning the bodies of infants that died before they had lived forty days—or (according to some) before seven months old, when they had teeth. They used to bury them in a place which was called Suggrundarium. See Ainsw.

140. *Less than the fire, &c.*] *i. e.* Too little to be burnt on a funeral pile. See the last note.

140, 1. *Worthy the secret torch.*] *i. e.* Worthy to be initiated into, or to be present at, the sacred rites, which were celebrated in honour of the goddess Ceres.

These rites were celebrated by night; the worshippers carried lamps, or lighted torches, in their hands, in memory of Ceres, who, by fire-light, had sought after her daughter Proserpine, when she was stolen by Pluto out of Sicily. Ceres is fabled to have lighted those fires, which have burned ever since, on the top of mount Ætna.

141. *Such as the priest of Ceres, &c.*] None were admitted to the Eleusinian mysteries (for so the rites of Ceres were called, from Eleusis, a town in Attica, built by Triptolemus, who, being instructed by Ceres, taught the people to sow corn) but those, who by the priest were pronounced chaste and good, free from any notorious crime.

142. *Thinks any evils, &c.*] *q. d.* There is no real good man who can think himself unconcerned in the misfortunes of others, be they what they may; his language will be like this in Terence:

Homo sum, humani nihil a me alienum puto. Heaut, act i. sc. i. l. 25.

A grege brutorum, atque ideo venerabile soli
Sortiti ingenium, divinorumque capaces,
Atque exercendis capiendisque artibus apti,
Sensum a cœlesti demissum traximus arce,
Cujus egent prona, et terram spectantia. Mundi
Principio indulsit communis conditor illis
Tantum animas; nobis animum quoque, mutuus ut nos
Affectus petere auxilium, et præstare juberet,
Dispersos trahere in populum, migrare vetusto
De nemore, et proavis habitatas linquere sylvas:
Ædificare domos, Laribus conjungere nostris
Tectum aliud, tutos vicino limine somnos
Ut collata daret fiducia: protegere armis
Lapsum, aut ingenti nutantem vulnere civem;
Communi dare signa tuba, defendier îsdem
Turribus, atque una portarum clave teneri.

142. *This separates us, &c.*] *i. e.* This distinguishes men from brutes, who know nothing of this.

143. *And therefore.*] *i. e.* For this very end and purpose, that we may sympathize with others.

144. *A venerable disposition.*] A disposition and inclination to partake in others' sorrows, is deserving the highest esteem and reverence, and this has fallen to the lot of mankind alone.

—*Capable of divine things.*] A capacity to apprehend divine things is the property of man alone. This is a very great truth; but, alas! how sad an use the wise men of this world made of this gloriously-distinguished faculty, may be seen, Rom. i. 21, 22, et seq.

145. *Apt for exercising, &c.*] The invention, understanding, and exercise of the arts, whether mechanical, or others, are also peculiar to man.

146. *We have drawn.*] Traximus—*i. e.* we have derived, as we should say.

—*Sense.*] Moral sense, reason.

—*Sent down.*] Demissum—let down. Traximus demissum seems to be metaphorical, taken from the idea of a cord, or chain, let down from on high, which a person below takes hold of, and draws down to himself.

—*From the celestial top.*] Arx signifies the top, peak, or ridge of any thing, as of a rock, mountain, or hill; also a palace, temple, or tower, often built on high. See sat. xiv. l. 86—8. Hence heaven, or the residence of the gods, is called arx cœli.

Nos tua progenies, cœli quibus annuis arcem. Æn. i. 254.

147. *Which.*] *i. e.* Which moral sense.

—*Prone things, &c.*] Beasts called prona, from their inclining, with the face stooping downward to the earth; whereas man is erect, and looks upward. Here seems to be an imitation of OVID, Met. lib. i. l. 84—7.

Pronaque cum spectent animalia cætera terram,
Os homini sublime dedit cœlumque tueri
Jussit, et erectos ad sidera tollere vultus.

So Sallust. Omnes homines qui sese student præstare cæteris animalibus, &c. quæ natura prona, et ventri obedientia finxit. Bell. Catil. ad init.

148. *The common builder, &c.*] *i. e.* Common nature, for Juvenal ascended no higher—the God of Nature he knew not. Compare l. 132—4. See Acts xvii. 23—9.

—*To them.*] *i. e.* To the brute creation.

149. *Only souls.*] Animas, a principle of mere animal life; which is called the spirit of a beast, Eccl. iii. 21.

—*To us a mind also.*] To us human beings nature has not only given a principle of animal life, but also a rational mind, by which we reflect, and judge, and reason. The anima, or soul, is that by which we live; the animus, or intel-

From the herd of brutes, and therefore we alone having shared
A venerable disposition, and being capable of divine things,
And apt for exercising and understanding arts,
Have drawn sense sent down from the celestial top,
Which prone things, and things looking on the earth, want.
The common builder of the world at the beginning indulged to them
Only souls; to us a mind also, that a mutual affection
Might command us to seek, and to afford help:
To draw the dispersed into a people, to migrate from the old
Forest, and to leave woods inhabited by our ancestors:
To build houses, to join to our habitations
Another roof, that safe slumbers, by a neighbouring
Threshold, a contributed confidence might give: to protect with arms
A fallen citizen, or one staggering with a great wound:
To give signs with a common trumpet, to be defended with the same
Towers, and to be secured by one key of the gates.

lectual mind, is that by which we are wise above the brutes. Sat. vi. 530, note.

—*A mutual affection.*] The end for which this intellectual mind is given us, so far as it relates to the purposes of society, is, to incline us to bestow, as well as to require, mutual good offices towards each other; and therefore it disposes us to mutual affection.

151. *The dispersed, &c.*] To collect men, who are naturally dispersed, and bring them together into society.

—*To migrate, &c.*] To depart from the woods and forests, the ancient abodes of the earliest ages, where men lived in common with the beasts, and to coalesce and unite in civil society. See sat. vi. l. 2—7.

153. *To build houses.*] For habitation, instead of living in dens and caves, like beasts.

—*To join, &c.*] To join our houses to one another, for the greater safety and convenience of the whole, against robbers, wild beasts, &c.

155. *Threshold.*] Limine stands here, per syn. for the house itself.

—*A contributed confidence.*] That by thus joining houses (the original of cities and towns) each might receive and impart a confidential notion of safety, in the night-time particularly, when men sleep, and, of course, are more exposed to dangers.

—*To protect with arms, &c.*] To protect in war, from the hands of the enemy, a fellow-citizen who had fallen, or was reeling with loss of blood from wounds.

157. *To give signs, &c.*] When on an expedition in time of war, to obey one common signal, given by the trumpet for battle.

158. *Towers.*] Turris signifies a tower, or any thing like it; so any fortified place.

—*Secured by one key, &c.*] To be inclosed within the same walls, and locked up in security by the same key of the gates.

The poet, by what he has said, has shewn the great advantages of men above brutes, in having a rational mind, which can direct them to form societies, so that by mutual help and assistance, they can secure and protect each other. All this is agreeable to the dictates of their common nature, and thus it ought to be; but such is the corruption and depravity of mankind, that, as the poet proceeds to shew, there is little of this to be found; on the contrary, beasts are not so cruel to their own species as men are.

Sed jam serpentum major concordia: parcit
Cognatis maculis similis fera. Quando leoni
Fortior eripuit vitam leo? quo nemore unquam
Expiravit aper majoris dentibus apri?
Indica tigris agit rabida cum tigride pacem
Perpetuam: sævis inter se convenit ursis.
Ast homini ferrum lethale incude nefanda
Produxisse parum est; cum rastra et sarcula tantum
Assueti coquere, et marris ac vomere lassi
Nescierint primi gladios excudere fabri.
Aspicimus populos, quorum non sufficit iræ
Occidisse aliquem; sed pectora, brachia, vultum
Crediderint genus esse cibi. Quid diceret ergo,
Vel quo non fugeret, si nunc hæc monstra videret
Pythagoras? cunctis animalibus abstinuit qui
Tanquam homine, et ventri indulsit non omne legumen.

159. *Concord of serpents, &c.*] These venomous creatures do not hurt their own species; they agree better than men now do with each other.

160. *Spares his kindred spots.*] The leopard recognizes the leopard, and avoids hurting him, whom he sees, by his spots, to be related to the same species with himself.

165. *But, &c.*] The poet having, in several instances, shewn the harmony and agreement which subsist among the most fierce and savage beasts, now proceeds to apply this to his main argument in this place, which is to prove, that the concord between these creatures is greater than is to be found among the human race towards each other; and indeed, that man towards man is now so savage, as to fabricate weapons for their mutual destruction, and this without any remorse or concern.

166. *To have produced, &c.*] Lit. to have lengthened out deadly iron, &c. *i. e.* by drawing it out, with hammering it on the anvil, into the length of a sword, a deadly weapon, and most fatal: the poet therefore calls the anvil on which it is made impious, as being instrumental to the forming of this mischievous weapon.

—*Is little.*] Is to be looked upon as a trifle, in comparison of what mankind are now capable of. See l. 161—71.

—*Whereas.*] Cum—although, albeit.

—*Being accustomed, &c.*] The first smiths set up their trade only to forge instruments of husbandry, and made nothing else. Coquere signifies, here, to heat in the fire. AINSW.

167. *Tired with mattocks, &c.*] They wearied themselves daily in making hoes or mattocks, or ploughshares, for tillage.

168. *Knew not how, &c.*] So far from hammering iron into swords, they did not even know how to set about it.

169. *We see people, &c.*] Meaning the savage Tentyrites before mentioned, who ate human flesh, and looked upon it as a species of ordinary food.

172. *Pythagoras.*] The famous philosopher, who left his country Samos, then under the tyrant Polycrates, and travelled over India, through Egypt, in search of knowledge. He forbad the eating of animals on account of the transmigration of souls; he would not allow himself to eat all sorts of vegetables, but abstained from beans, which he is sup-

But now the concord of serpents is greater: a similar
Beast spares his kindred spots. When, from a lion,
Did a stronger lion take away life? in what forest ever,
Did a boar expire by the teeth of a larger boar?
The Indian tyger observes a perpetual peace with a fierce
Tyger: there is agreement with savage bears among themselves.
But for a man the deadly sword from the impious anvil
To have produced is little; whereas, being accustomed only to heat
Rakes and spades, and tired with mattocks and the ploughshare,
The first smiths knew not how to beat out swords.
We see people, to whose anger it does not suffice
To have killed any one; but the breasts, the arms, the face,
They believed to be a kind of food. What therefore would he have said,
Or whither would he not have fled, if now Pýthagoras could have seen
These monstrous things? who abstain'd from all animals, as from
A man, and did not indulge every kind of pulse to his belly.

posed to have learnt from the Egyptian priests, when he was in that country, who abstained from beans, and thought it unlawful to sow or look upon them. HERODOT. Euterpe.

What, says the poet, would Pythagoras have said, if he had seen these Egyptians, these Tentyrites, tearing and devouring human flesh? to what part of the earth would not he have flown, to have avoided such a sight? who, so far from holding it lawful to eat human flesh, would not eat the flesh of any animal any more than he would have eaten the flesh of a man, nor would he indulge his appetite with every kind of vegetable.

The reason of this strange piece of superstition, of abstinence from beans, is not known; many causes have been assigned for it, which are full as absurd as the thing itself. The reader may find many of these collected in Holyday, note 14, on this Satire. See also ANT. Univ. Hist. vol. i. p. 53.

According to the story of his life, written by Jamblichus, we may suppose that neither Pythagoras, nor any of his followers, would ever reveal the cause of abstinence from beans.—It seems that Dionysius the tyrant, the younger, desiring to know the secret, caused two Pythagoreans to be brought before him, a man and his wife, who being asked, "why the Pythagoreans would not eat "beans?"—"I will sooner die (said the "man) than reveal it."—This, though threatened with tortures, he persisted in, and was, with indignation, sent away. The wife was then called upon, and being asked the same question, and threatened also with tortures, she, rather than reveal it, bit out her tongue, and spit it in the tyrant's face. Of Pythagoras, see Ovid, Met. lib. xv. l. 60, et seq.

SATIRA XVI.

ARGUMENT.

This Satire is supposed to have been written by Juvenal while he commanded in Egypt, (see sat. xv. *l.* 45, *note* 2.*); he sets forth, ironically, the advantages and privileges of the soldiery, and how happy they are beyond others whom he mentions. Many have thought that this Satire was not written by Juvenal; but I think that the weight of evidence seems against that*

Quis numerare queat felicis præmia, Galle,
Militiæ? nam si subeantur prospera castra,
Me pavidum excipiat tyronem porta secundo
Sidere: plus etenim fati valet hora benigni,
Quam si nos Veneris commendet epistola Marti,
Et Samia genitrix quæ delectatur arena.
  Commoda tractemus primum communia, quorum
Haud minimum illud erit, ne te pulsare togatus

Line 1. *Gallus.*] Who this was does not appear; some friend, doubtless, of Juvenal, to whom he addresses this Satire.

—*Can number, &c.*] *i. e.* Can reckon up the advantages and emoluments arising from a military life?

2. *Now since.*] The subject of the Satire is proposed, l. 1, though not entered upon till l. 7. The intermediate lines, beginning at Nam si, &c. l. 2, to the end of l. 6, are digressional, and humorously introduce the poet, now eighty years old, and forced into the service as a punishment, wishing to enter into the army with a lucky planet, as a soldier of fortune: the cheerfulness with which he seems to bear his misfortune must have afforded no small disappointment to his enemies. I have rendered the Nam si, as marking the transition to the poet's wish for himself. See Ainsw. Nam, No. 5, 6; and Si, No. 2.

—*Prosperous camps, &c.*] Where people make their fortunes.

3. *Let the door.*] Let my first entrance be attended with the good omen of some favourable star. It was a great notion among the Romans, that their good or ill fortune depended on the situation of the stars, at certain times, and on certain occasions. Sat. vii. l. 194, note.

—*A fearful beginner.*] Tyro signifies a fresh-water soldier, a young beginner, a novice; these are usually fearful at first, being unused to the fatigues and hazards of war.

SATIRE XVI.

ARGUMENT.

opinion, and that there are many passages so exactly in the style of Juvenal, as to afford the strongest internal evidence that it was written by him. It may be granted not to be a finished piece, like the rest; but if we only regard it as a draught or design of a larger work, it is a valuable hint on the oppression and inconveniences of a military government.

WHO, O Gallus, can number the advantages of the happy
Soldiery? now since prosperous camps may be gone into,
Let the door receive me, a fearful beginner, with a favourable
Star: for an hour of kind fate avails more,
Than if an epistle of Venus were to commend us to Mars,
And the mother who delights in the Samian sand.
  Let us first treat common advantages: of which that will
Hardly be the least, that a gownsman to strike you

It is to be remembered, that Juvenal, who had passed his life in the study of letters, and in writing, was sent away from Rome into Egypt, under pretence of giving him a military command, but indeed to exile him, for having satirized Paris the player, a minion of Domitian. See sat. vii. l. 92, note. This was in a very advanced stage of our poet's life; therefore, though an old man, he might properly call himself a young soldier, unskilled and fearful.

4. *An hour of kind fate, &c.*] One lucky hour under the influence of some friendly planet. See HOR. lib. ii. ode xvii. l. 17, et seq.

5. *Epistle of Venus, &c.*] Than if Venus, the mistress of the god of war, were to write him a recommendatory letter in my favour, and this to be seconded by another from his mother Juno, here meant by genitrix. The poet, in this place, is again sneering at the mythology of his country. Comp. sat. xiii. l. 40—7.

6. *Delights in the Samian sand.*] Juno was worshipped at Samos, a sandy island in the Icarian sea, where she was educated and married to Jupiter; she was said to have a great delight in this island. See Æn. i. l. 19, 20.

7. *Let us first treat common advantages.*] The poet now enters on his subject; and begins, first, with those privileges of the military, which are common to all of them, from the highest to the lowest.

8. *A gownsman.*] Any common Roman, called togatus from wearing a gown; as a soldier is called armatus, from wearing arms—l. 34, post.

Audeat: immo etsi pulsetur, dissimilet, nec
Audeat excussos prætori ostendere dentes,
Et nigram in facie tumidis livoribus offam,
Atque oculos medico nil promittente relictos.
Bardiacus judex datur hæc punire volenti,
Calceus et grandes magna ad subsellia suræ,
Legibus antiquis castrorum, et more Camilli
Servato, miles ne vallum litiget extra,
Et procul a signis. Justissima Centurionum
Cognitio est igitur de milite; nec mihi deerit
Ultio, si justæ defertur causa querelæ:
Tota cohors tamen est inimica, omnesque manipli
Consensu magno officiunt. Curabitis ut sit
Vindicta et gravior quam injuria. Dignum erit ergo
Declamatoris Mutinensis corde Vagellî,

9. *May not dare.*] No common man dare strike you if you are a soldier.

—*Tho' he.*] Though he should be ever so beaten by you.

—*Let him dissemble.*] Let him conceal it; let him counterfeit, and pretend, that he came by the marks, which the soldier's blows have left, some other way.

10. *Nor dare to shew, &c.*] Though the soldier has knocked the man's teeth out of his head, yet let not the man dare to complain to the superior officer, or shew his mangled mouth.

—*Prætor.*] The prætor militaris was the general, or commander-in-chief. See AINSW. Prætor.

11. *Black bump, &c.*] His face beat black and blue, as we say, and full of lumps and swellings.

12. *And eyes left, &c.*] His eyes left in such a condition, as to make it impossible for the surgeon to promise a recovery of them.

13. *A Bardiac judge.*] Bardiacus, or Bardaicus, a military judge, something like our judge-advocate in the army, who had the sole cognizance of all military causes, and of such as arose within the camp: so called from bardi, an ancient people of Gaul, who wore a particular sort of dress, that was adopted by the Romans, and used by the military. This judge, being of the army, wore this dress, and therefore is called Bardiacus, which signifies, of the country of Gaul, or dressed like Gauls. AINSW.

—*Willing to punish, &c.*] If a man will venture to complain, he will be referred to the tribunal of the military judge.

14. *A shoe, &c.*] Calceus signifies any shoe, but probably means here a particular shoe worn by soldiers, which, like those of our rustics, was filled with nails at the bottom. See sat. iii. 247, 8, note.

—*Large buskins.*] These seem to have been the upper parts of the caligæ, as the lower were the calcei, or shoes; for the caliga being a sort of harness for the foot and leg, the lower part, or calceus, covered the foot, the upper part, or sura, reached up to the calf of the leg: they were like our half boots, and in the front had the figure of a lion, or some fierce beast.

—*At the great benches.*] The benches on which the superior magistrates sat were called tribunalia, those on which the lower magistrates sat were called subsellia; so that the epithet magna, here, is probably ironical.

The poet means, that the complainant is referred to a military judge, who takes his seat on the bench in his military habit.

15. *Laws of camps.*] These complaints were not tried by the civil laws and institutions, but by the old military laws.

—*The custom of Camillus.*] L. Furius Camillus, during the ten years' siege of Veii, a city of Tuscany, famous for the slaughter of the Fabii there, made a law,

May not dare. Even tho' he may be stricken, let him dissemble,
Nor dare to shew his teeth beat out to the prætor,
And a black bump in his face with swelled bluenesses,
And eyes left, the physician promising nothing.
A Bardiac judge is given to one willing to punish these things,
A shoe, and large buskins at the great benches,
The ancient laws of camps, and the custom of Camillus
Being observed, that a soldier should not litigate without the trench,
And far from the standards. Most just is therefore the trial
Of centurions concerning a soldier; nor will revenge
Be wanting to me, if a cause of just complaint be brought:
Yet the whole cohort is inimical, and all the companies
Obstruct with great consent. You will take care, that there be
Vengeance, heavier than the injury. It will, therefore, be worthy
The heart of the declaimer Vagellius of Mutina,

that no soldier should be impleaded without the camp, or at a distance from the standard, that he might always be on the spot in case of an engagement: so that if a man received an injury, as in the case above put, from a soldier, he could prosecute him no where but before the military judge, and that by the martial law.

17. *Most just is therefore, &c.*] The igitur, here, relates to what the poet mentions in the preceding lines, concerning the trial of a soldier, which was ordained to be before a military tribunal; no other had cognizance of the cause where a soldier was a party. Now as this was ordained by law, and to prevent the military from being absent at a distance from the camp, in case of a sudden attack from an enemy, and, for this reason, must be for the public good and safety, it must be deemed highly proper and just.

18. *Nor will revenge, &c.*] *q. d.* Though a centurion be judge, yet were I, supposing myself a common person, who prosecute a soldier on good and reasonable grounds, really to make out my cause to be true and just, I shall have sentence in my favour, and, as far as the judge is concerned, I shall be avenged of my adversary; but notwithstanding this—

20. *The whole cohort.*] The whole regiment, as it were, will be against the man who complains against a soldier.

—*All the companies.*] Manipli, for manipuli, of which there were ten in a regiment, and answer to our companies of foot. Here may be meant all the common soldiers.

Manipulus was a small band of soldiers, which, in the days of Romulus, when the Roman army was but in a poor condition, tied an handful of hay or grass to the top of a spear, and carried it by way of ensign. We have adopted this term, and often call a small detachment of soldiers an handful of men.

21. *Obstruct.*] *i. e.* The course of justice.

—*With great consent.*] With the most hearty and earnest united opposition; so that, if you should have the centurion, who tries the cause, on your side, his sentence can't be carried into execution for fear of a mutiny, the soldiers banding together as one man to oppose it.

—*You will take care, &c.*] You soldiers (tota cohors—omnesque manipli) will take care, that vengeance, even heavier than the injury complained of, shall await the plaintiff, and that he shall find the remedy worse than the disease. Comp. l. 24, and note.

23. *The heart of Vagellius, &c.*] There-

Cum duo crura habeas, offendere tot caligatos,
Millia clavorum. Quis tam procul absit ab urbe?
Præterea, quis tam Pylades, molem aggeris ultra
Ut veniat? lachrymæ siccentur protinus, et se
Excusaturos non sollicitemus amicos.
Da testem, judex cum dixerit: audeat ille
Nescio quis, pugnos qui vidit dicere, vidi;
Et credam dignum barba, dignumque capillis
Majorum: citius falsum producere testem
Contra paganum possis, quam vera loquentem
Contra fortunam armati, contraque pudorem.
  Præmia nunc alia, atque alia emolumenta notemus
Sacramentorum. Convallem ruris aviti
Improbus, aut campum mihi si vicinus ademit;
Aut sacrum effodit medio de limite saxum,
Quod mea cum vetulo coluit puls annua libo,

fore the man who could affront a soldier, or sue him for an injury, and attempt to plead his cause against him, must have the resolution and impudence of that brawling lawyer of Mutina (hod. Modena), who, for a fee, would undertake the most dangerous and desperate causes.

24. *Since you have two legs.*] (Which are now safe and sound) to be objects of mischief to the soldiers, who will kick your shins with their clouted shoes, and break them.

—*Common soldiers.*] Caligatos—having the caliga on their feet and legs stuck full of nails and spikes, hence called caligati. See sat. iii. 222—48, and notes.

25. *Thousands of nails.*] Each soldier having a great number.

—*So far from the city.*] Who can be so foolish and ignorant, so unacquainted with the ways of the world, and especially with the manners of the soldiery, as to venture upon any quarrel with a soldier? Quis tam procul absit ab urbe? *q. d.* Who can be so ignorant of the world!

The expression seems proverbial: the people in a town, or great city, as Rome was, must be supposed to know mankind better than rustics, who live in the country, and are usually raw and ignorant; hence called inurbani, rude, simple, homely.

So the Greeks used the word αστειος, (from αστυ, a city, particularly Athens,) to denote a sharp man, well acquainted with the ways of the world; answering, in great measure, to the English word politic, which is from the Latin politicus, and this from Gr. πολις, a city.

26. *So much a Pylades.*] So much like Pylades; alluding to Pylades, the friend of Orestes, who underwent all dangers with him and for him, and even exposed his life for him, when he went to Taurica to expiate his crimes at the altar of Diana Taurica. See Eurip. Iphigen. in Tauris.

Whom, beside all I have been saying of your own personal dangers from the soldiery, could you find such a friend, as to expose his safety for your sake, and enter within the camp to plead your cause, or to take your part?

—*Mole of the rampart.*] The Romans used to surround their encampments with vast heaps or banks of earth, thrown up by way of rampart. The mass of earth which formed this might properly be called moles aggeris. A person could not get into the camp without first passing this.—Who would, says the poet, venture beyond this for your sake?

27. *Let tears, &c.*] Cease to implore with tears your friends to help you.

28. *About to excuse themselves.*] Forbear to solicit your friends, who, instead of complying with such a request, will find a thousand excuses for not complying with your solicitations.

29. *When the judge says, &c.*] But

Since you have two legs, to offend so many common soldiers,
Thousands of nails. Who can be so far from the city?
Besides, who is so much a Pylades, beyond the mole of the rampart
That he would come? let tears immediately be dried up, and let us
Not solicit friends about to excuse themselves.
When the judge says—"Give evidence:" let him dare,
(I know not who,) who saw the blows, say—"I saw,"
And I will believe him worthy the beard, and worthy the locks,
Of our ancestors; you might sooner produce a false witness
Against a villager, than one speaking what is true
Against the fortune of a soldier, and against his reputation.
Now other advantages, and other emoluments, let us note,
Of oaths. A vale of my ancestral estate,
Or a field, if a wicked neighbour has taken away from me;
Or hath dug up the sacred stone from the middle border,
Which my annual puls hath rever'd with an old cake:

suppose you could prevail on a friend to go with you, to be a witness for you in the cause, who saw you beaten by the soldier, and suppose the judge calls on the cause, and bids you produce your evidence; let any man, (I know not who—I name nobody,) but let me see the man who dares to swear publicly in the court that he saw the blows given—

31. *Worthy the beard, &c.*] I will allow him to be a man of primitive virtue, fidelity, and courage; such as resided in our great ancestors, who knew not our modern effeminacy; they neither shaved their beards, nor cut their hair.

32. *You might sooner produce, &c.*] Paganus literally signifies one in, or of, the country, or country village; here it is used in contradistinction to a soldier. It is more easy to bring a false accusation, and support it by false testimony, against such a one, than to bring a true accusation, and to support it by true testimony, against either the property or honour of a soldier—armati. See ante, l. 8, note.

36. *Of oaths.*] When soldiers were enlisted, they took an oath of allegiance and fidelity to the emperor, to their country, and to their general.

Now, says Juvenal, let us consider some farther privileges of taking the oaths as a soldier, and, by this, being enrolled in the army.

—*A vale.*] Convallis signifies a vale or valley, enclosed on both sides with hills, commonly the most fruitful part of an estate. See Ps. lxv. 13.

—*My ancestral estate.*] My family-estate, descended to me from my ancestors.—He speaks as a common person.

37. *Or a field.*] Some other favourite spot.

If a wicked neighbour hath by violence entered and disseised me of these.

38. *Hath dug up, &c.*] If he hath removed my boundary.

The stones which were set up for boundaries were held sacred; they adorned them with chaplets, and every year offered to the god Terminus, on the top of the boundary stones, sacrifices of honey, meal, and oil, made into cakes. This composition was called puls. See AINSW.—And the cakes, liba. See ib. libum.

—*Middle border.*] *i. e.* Which stood on the line between my estate and my neighbour's. It was always reckoned a grievous offence to remove a land-mark; it was expressly forbidden in the divine law, Deut. xxvii. 17.

39. *An old cake.*] This institution of a yearly sacrifice to the god Terminus, the god of boundaries, was as old as the days of Numa Pompilius, the successor of Romulus.

Debitor aut sumptos pergit non reddere nummos,
Vana supervacui dicens chirographa ligni;
Expectandus erit, qui lites inchoet, annus
Totius populi: sed tunc quoque mille ferenda
Tædia, mille moræ; toties subsellia tantum
Sternuntur; jam facundo ponente lacernas
Cæditio, et Fusco jam micturiente, parati
Digredimur, lentaque fori pugnamus arena.
Ast illis, quos arma tegunt, et balteus ambit,
Quod placitum est, illis præstatur tempus agendi,
Nec res atteritur longo sufflamine litis.
Solis præterea testandi militibus jus
Vivo patre datur: nam quæ sunt parta labore
Militiæ, placuit non esse in corpore census,
Omne tenet cujus regimen pater. Ergo Coranum
Signorum comitem, castrorumque æra merentem,
Quamvis jam tremulus captat pater. Hunc labor æquus

40. *A debtor goes on, &c.*] A man that has borrowed a sum of money continues to refuse the payment.

41. *Saying the hand-writings, &c.*] Denying the validity of his bond. See sat. xiii. 137, note.

42. *The year, &c.*] There were judges, or commissioners, chosen to hear certain civil causes among the people, of whom every tribe had three: there being thirty-five tribes in Rome, there were, of course, one hundred and five judges, though named centumviri, from the greatest number.

By the year (annus) here, we are to understand a certain time of the year, when the judges sat to try causes; what we should call term-time. Annus properly signifies a circle, whence annulus, a ring. Being applied to time, it denotes the annual progress of the sun through the twelve signs of the Zodiac, which we call a year; but it may also denote the revolution of any certain time.

—*Of the whole people.*] Totius populi —*i. e.* when the courts were open to the people at large, that they might get their causes heard and decided.

—*Begin suits.*] The time of year when the centumviri will open their commission, and begin to try causes, must be waited for—this may occasion much delay.

43, 4. *Fatigues—delays.*] When the term is begun, and the cause is ready for hearing, there is no end of the delays, and of the uneasiness which these occasion. Tedium signifies irksomeness, weariness.

44. *So often the benches, &c.*] It so often happens that the seats are prepared for the judges, and they don't attend. Sternuntur may here signify the spreading of the benches for the judges with cushions, or the like. See Ainsw. Subsellium, No. 2.

45. *Laying by his garments.*] Lacerna signifies a cloak, a riding coat, and various other species of garments; but here, the robes or dress of the judges. One judge, says the poet, lays by his garments; meaning, perhaps, that he goes out of court to do this, complaining that he can't bear the heat. Of Cæditius, see sat. xiii. 197, note.

46. *Fuscus, &c.*] Aurelius Fuscus, noted by Martial as a very drunken fellow. He is always going out of court to get rid of his liquor.

—*Prepared.*] That is, for the hearing.

47. *We depart.*] By the strange avocations of the judges for different purposes, the day passes without the cause being tried, and the parties are forced to go away as they came.

—*The slow sand, &c.*] A metaphor, taken from gladiators. See sat. ii. 143,

Or a debtor goes on not to render money taken,
Saying the hand-writings of the useless wood are void;
The year of the whole people, which will begin suits,
Will be to be waited for: but then also a thousand fatigues
Are to be borne, a thousand delays; so often the benches are only
Spread. Now eloquent Cæditius laying by his garments,
And Fuscus now making water, prepared
We depart, and fight in the slow sand of the forum.
But to them, whom arms cover, and a belt goes round,
What time of trial they please, to them is afforded:
Nor is the affair worn out by a long impediment of the cause.
Moreover, a right of making a will is given to soldiers alone,
The father living. For what things are gotten by the labour
Of warfare, it was thought good should not be in the body of the estate,
The whole government of which the father possesses. Therefore, Coranus,
An attendant of banners, and earning the money of camps,
His father, tho' trembling, besets. Just labour

note 2, ad fin.—lenta arena fori—for arena lenti fori. Hypall.—*q. d.* We, the litigating parties, carry on our contention in a slow dilatory manner, seeing no end of the vexation and delay of the court.

48. *Whom arms cover, &c.*] *q. d.* But as for the soldiery, they meet with none of these disappointments—they may bring on their cause when they please.

50. *Nor is the affair worn, &c.*] Their cause is not delayed from time to time, till the matter grows stale, and wears away by length of procrastination. Or res here may signify estate, goods, fortune; and we may explain the poet to mean, that they are not ruined in their fortunes, as others are, by the expences of dilatory proceedings, by long and vexatious delays.

—*Long impediment.*] Sufflamine. Metaph. See sat. viii. l. 148, note.

51. *A will, &c.*] By the laws of Rome, a son, during the life of his father, could not dispose of his effects by will. Soldiers were excepted, so that their last wills were valid, though made during the fathers life, and though they even excluded the fathers from any share of their effects which they bequeathed: but this related only to what they got by their military services. This was called peculium castrense.

53. *Was thought good, &c.*] Placuit—it pleased the legislature to ordain, that what was gotten by the toils of war, should not be looked on as a part of, or incorporated with, their private fortune, over the whole of which the father had a power, so that they could not dispose of it by will in his life-time.

54. *Coranus.*] Some valiant soldier, who had made a large fortune in the wars.

55. *An attendant of banners.*] Who had followed and fought under the Roman banners.

—*Earning the money of camps.*] Receiving his pay, and sharing the booty when enemies were defeated and plundered.

56. *His father, tho' trembling.*] An old man trembling with age, and not long for this world.

—*Besets.*] Captat—wheedles him, in hopes of being his heir. See sat. x. l. 202, and note.

—*Just labour, &c.*] A diligent and faithful discharge of his duty as a soldier, has advanced this man to affluence and rank.

Provehit, et pulchro reddit sua dona labori.
Ipsius certe ducis hoc referre videtur,
Ut qui fortis erit, sit felicissimus idem;
Ut læti phaleris omnes, et torquibus omnes.

57. *And renders, &c.*] And has amply rewarded all the glorious pains which he has taken in the service of his country.

58. *This certainly, &c.*] *q. d.* It should certainly be the principal study of a general to promote and reward the brave; and that they who render the greatest services to their country by their valour, should be most happy. See Ainsw. Refero, No. 5.

Referre ipsius ducis is of difficult construction, but seems equivalent to referre ad ipsum ducem.

For 'tis a noble general's prudent part,
To cherish valour and reward desert.
Dryden.

60. *Should be glad, &c.*] Should rejoice in being distinguished by military honours.

—*Trappings.*] Phalaræ-arum—some ornaments worn by men of arms, who had distinguished themselves.

—*Collars.*] Or chains of gold, worn about the necks of those whose valour and services in the army had rendered them worthy of military honours.

q. d. It should be the peculiar care of the general, that all who have distinguished themselves by their services under him should be made happy, by bearing those military honours about them, which are the rewards of military

Promotes this man, and renders its rewards to his glorious toil.
This certainly seems to be a concern of the general himself,
That he who shall be brave, the same may be most happy,
That all should be glad with trappings, and all with collars.

valour, and which tend to its encouragement. Quis enim virtutem amplectitur ipsam præmia si tollas? See sat. x. l. 141, 2.

Having now finished my task, as far as JUVENAL is concerned, I have to lament, that it has not been in my power to represent this great poet in all the beauty and excellence of his composition; these can only be known to men of letters, who can read and understand him in the original. If the homely dress, in which he must necessarily appear in a literal translation, shall be found to have its use in leading my readers to a correct interpretation of the Latin, I may venture to suppose that I have done all that can be expected from it; taste and genius must do the rest; these alone can assimilate the imagination to that of the poet, so as to enable the reader to enter fully into the propriety, elegance, and beauty of his language; as a real inclination to what is right and commendable can alone dispose us to embrace that system of virtuous conduct, which is so highly commended, and to shun, with indignation and abhorrence, that system of vice and profligacy, so strongly delineated, and so severely reprobated in the preceding Satires.

THE

SATIRES

OF

AULUS PERSIUS FLACCUS.

Mordaci radere vero.
Sat. i. l. 107.

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PREFACE.

Aulus Persius Flaccus was born at Volaterræ, in Etruria (now Tuscany), about the twentieth year of the emperor Tiberius, that is to say, about two years after the death of Christ. Flaccus, his father, was a Roman knight, whom he lost when he was but six years of age. His mother, Fulvia Sisennia, afterward married one Fusius, a Roman knight, and within a few years buried him also. Our poet studied, till the age of twelve years, at Volaterræ; he then came to Rome, where he put himself under the instruction of Remmius Palæmon, a grammarian, and Virginius Flaccus, a rhetorician; to each of which he paid the highest attention. At sixteen he made a friendship with Annæus Cornutus, (by country an African, by profession a Stoic philosopher,) from whom he got an insight into the Stoic philosophy. By means of Cornutus he became acquainted with Annæus Lucanus, who so admired the writings of Persius, that on hearing him read his verses, he could scarcely refrain from crying out publicly, that "they were absolute poems."

He was a young man of gentle manners, of great modesty, and of remarkable sobriety and frugality: dutiful and affectionate towards his mother, loving and kind to his sisters: a most strenuous friend and defender of virtue—an irreconcileable enemy to vice in all its shapes, as may appear from his Satires, which came from his masterly pen in an early time of life, when dissipation, lewdness, and extravagance were cultivated and followed by so many of his age, and when, instead of making them his associates, he made them the objects of his severest animadversion.

He died of a disorder in his stomach about the thirtieth year of his age, and left behind him a large fortune; the bulk of which he bequeathed to his mother and sisters; leaving an handsome legacy to his friend and instructor Cornutus, together with his study of books: Cornutus only accepted the books, and gave the money, which Persius had left him, to the surviving sisters of Persius.

Some have supposed, that Persius studied obscurity in his Satires, and that to this we owe the difficulty of unravelling his meaning; that he did this, that he might with the greater safety attack and expose the vicious of his day, and particularly the emperor Nero, at whom some of his keenest shafts were aimed: however this may be, I have endeavoured to avail myself of the explanations which the learned have given, in order to facilitate the forming of my own judgment, which, whether coincident with theirs or not, I have freely set down in the following notes, in order that my readers may the more easily form theirs.

As to the comparisons which have been made between Horace, Persius, and Juvenal, (the former of which is so often imitated by Persius,) I would refer the reader to Mr. Dryden's Dedication to the Earl of Dorset, which is prefixed to the translation of *Juvenal and Persius*, by himself and others, and where this matter is very fully considered. For my own part, I think it best to allow each his particular merit, and to avoid the invidious and disagreeable task of making comparisons, where each is so excellent, and wherein prejudice and fancy too often supersede true taste and sound judgment.

However the comparative merit of Persius may be determined, his positive excellence can hardly escape the readers of his Satires, or incline them to differ from Quintilian, who says of him, *Inst. Orator.* lib. x. cap. 1. "*Multum et veræ* "*gloriæ, quamvis uno libro Persius meruit.*"

Martial seems of this opinion, lib. iv. epig. xxviii. l. 7, 8.

"Sæpius in libro memoratur Persius uno,
"Quam levis in tota Marsus Amazonide."

On which the Scholiast observes, by way of note: "*Gratior* "*est parvus liber Satirarum Persii, quam ingens volumen* "*Marsi, quo bellum Herculis scripsit contra Amazonas.*"

Nor were the Satires of Persius in small esteem, even among those of the most learned of the early Christian writers —such as Cassiodore, Lactantius, Eusebius, St. Jerome, and St. Austin. This is observed by Holyday, who concludes his preface to his translation with these remarkable words: "Reader, be courteous to thyself, and let not the example of "an heathen condemn thee, but improve thee."

AULI PERSII FLACCI

SATIRÆ.

THE

SATIRES

OF

AULUS FLACCUS PERSIUS.

PROLOGUS

AD

SATIRAM I.

ARGUMENT.

" *The design of the author was to conceal his name and quality.—He lived in the dangerous times of Nero, and aims particularly at him in most of his Satires: for which reason, though he was of equestrian dignity, and of a plentiful fortune, he would appear, in this Prologue,*

Nec fonte labra prolui Caballino:
Nec in bicipiti somniasse Parnasso
Memini; ut repente sic poeta prodirem.
Heliconidasque, pallidamque Pirenen
Illis remitto, quorum imagines lambunt

Line 1. *Caballine fountain.*] A fountain near Helicon, a hill in Bœotia, sacred to the Muses and Apollo, which the horse Pegasus is said to have opened with his hoof: therefore sometimes called Hippocrene, from the Gr. ἵππος, an horse, and κρηνη, a fountain.

The poet in derision calls it caballinus, from caballus, which is a name for a sorry horse, a jade, a packhorse, and the like.

The poets feigned, that drinking of this sacred fountain inspired, as it were, poetic fancy, imagination, and abilities. Thus VIRG. Æn. vii. 641; and Æn. x. 163.

Pandite nunc Helicona, Deæ, cantusque movete.

Persius means to ridicule this notion.

2. *Have dreamed, &c.*] Parnassus is a mountain of Phocis, in Achaia, in which is the Castalian spring, and temple of Apollo. It was a notion, that whosoever ascended this hill, and stayed there for any time, immediately became a poet. It hath two tops, Cyrrha and Nisa, or, as others, Helicon and Cytheron, the former sacred to Apollo and the Muses, the latter to Bacchus. Hence our poet says —bicipiti Parnasso.

He is supposed to allude to the poet Ennius, who is said to have dreamed that he was on mount Parnassus, and that the soul of Homer entered into him.

3. *Suddenly.*] *i. e.* All on a sudden—without any pains or study—by immediate inspiration, as it were.

PROLOGUE

TO

SATIRE I.

ARGUMENT.

but a beggarly poet, who writes for bread. After this he breaks into the business of the first Satire, which is chiefly to decry the poetry then in fashion, and the impudence of those who were endeavouring to pass their stuff upon the world." DRYDEN.

I HAVE neither moistened my lips with the Caballine fountain,
Nor to have dreamed in two-headed Parnassus,
Do I remember, that thus I should suddenly come forth a poet.
Both the Heliconides, and pale Pirene,
I leave to those, whose images the pliant ivy-boughs

4. *Heliconides.*] The Muses, so called from Helicon. See l. 1, note.

—*Pirene.*] Pirene was another fountain near Corinth, sacred to the Muses; so called from Pirene, the daughter of Achelous, who is fabled to have wept forth from her eyes the fountain called by her name. The epithet pale may refer to the complexion of Pirene pale with grief: or, as some think, is to be understood figuratively, to denote the paleness of those poets who studied and laboured hard to make their verses. See sat i. l. 124, and note.

5. *Those, whose images, &c.*] The poet feigns himself to be an untutored rustic, and to write merely from his own rude genius, without those assistances which others have derived from the Muses and the sacred fountains: these, says he, I leave to such great men as have their images set up in the temple of the Muses, and crowned with ivy, in token of honour.

Me doctarum hederæ præmia frontium
Diis miscent superis.

HOR. ode i. lib. i. l. 29, 30.

—*The pliant ivy.*] The ivy bends, and entwines whatever it is planted against, and may be said to follow the form and bent thereof: hence the epithet sequaces. So, when gathered and made into chaplets, it follows exactly the circular form of the head on which it is placed, easily bending and entwining it. Some think that sequaces here intimates its following distinguished poets as their reward.

Hederæ sequaces. Ipse semipaganus
Ad sacra vatum carmen affero nostrum.
Quis expedivit psittaco suum χαῖρε?
Picasque docuit verba nostra conari?
Magister artis, ingenique largitor
Venter, negatas artifex sequi voces.
Quod si dolosi spes refulserit nummi,
Corvos poetas, et poetrias picas,
Cantare credas Pegaseium melos.

6. *Touch softly.*] Lambo properly signifies to lick with the tongue—hence, to touch gently or softly.

—*I, half a clown.*] See above, note on l. 5.

7. *Consecrated repositories, &c.*] i. e. The temple of Apollo and the Muses built by Augustus on mount Palatine, where the works of the poets were kept and recited. See Juv. sat. i. l. 1, note.

8. *Who has expedited, &c.*] Expedivit—lit. hastened.—*q. d.* Who has made a parrot so ready at speaking the word χαῖρε. This, like salve, ave, or the like, was a salutation among the ancients at meeting or parting: this they taught their parrots, or magpies, who used to utter them, as ours are frequently taught to speak some similar common word. See Mart. lib. xiv. ep. 73—6.

9. *Taught magpies, &c.*] The magpie, as we daily see, is another bird which is often taught to speak.

11. *The belly.*] i. e. Hunger, which is the teacher of this, as of many other arts—the giver of genius and capacity—skilful and cunning to follow after the most difficult attainments from which it can hope for relief to its cravings.

—*Cunning.*] Artifex-icis. adj. See Ainsw.

—*Denied words.*] This hunger is a great artist in this way, of teaching birds to utter human language, which naturally is denied them.

The birds are, in a manner, starved into this kind of erudition, the masters of them keeping them very sharp, and rewarding them with a bit of food, when they shew a compliance with their endeavours, from time to time. On this

Touch softly. I, half a clown,
Bring my verse to the consecrated repositories of the poets.
Who has expedited to a parrot his χαῖρε?
And taught magpies to attempt our words?
A master of art, and a liberal bestower of genius,
The belly, cunning to follow denied words.
But if the hope of deceitful money should glitter,
Raven-poets, and magpie-poetesses,
You may imagine to sing Pegaseian melody.

principle we have, in our day, seen wonderful things, quite foreign to the nature of the animals, taught to horses, dogs, and even to swine.

The poet means, that as parrots and magpies are starved into learning to speak, which by nature is denied them, so the scribblers, which he here intends to satirize, are driven into writing verses, by their poverty and necessity, without any natural genius or talents whatsoever.

12. *If the hope, &c.*] These poor poets, who are without all natural genius, and would therefore never think of writing; yet, such is their poverty, that if they can once encourage themselves to hope for a little money by writing, they will instantly set about it.

12. *Deceitful money.*] Money may, on many accounts, deserve the epithet here given it. But here, in particular, it is so called from its deceiving these scribblers into doing what they are not fit for, and by doing of which they expose themselves to the utmost contempt and derision.

13. *Raven-poets, &c.*] Once let the gilded bait come in view, you will hear such a recital of poetry, as would make you think that ravens and magpies were turned poets and poetesses, and had been taught to receive their performances.

14. *Pegaseian melody.*] They would do this with so much effrontery, that instead of the wretched stuff which they produced, you would think they were reciting something really poetical and sublime, as if they had drunk of Hippocrene itself, (see above, note on l. 1.) or had mounted and soared aloft on the winged Pegasus.

SATIRA I.

ARGUMENT.

This Satire opens in form of a dialogue between Persius and a friend.—We may suppose Persius to be just seated in his study, and beginning to vent his indignation in satire. An acquaintance comes in, and, on hearing the first line, dissuades the poet from an undertaking so dangerous; advising him, if he must write, to accommodate his vein to the taste of the times, and to write like other people.

Persius acknowledges, that this would be the means of gaining applause; but adds, that the approbation of such patrons as this compliance would recommend him to was a thing not to be desired.

PERSIUS. MONITOR.

P. O CURAS hominum! o quantum est in rebus inane!
M. Quis leget hæc? *P.* Min' tu istud ais? *M.* Nemo,
Hercule. *P.* Nemo?
M. Vel duo, vel nemo; turpe et miserabile. *P.* Quare?
Ne mihi Polydamas et Troiades Labeonem
Prætulerint? nugæ!—Non, si quid turbida Roma

Line 1. *O the cares, &c.*] Persius is supposed to be reading this line, the first of the Satire which he had composed, when his friend is entering and overhears it. Comp. Eccl. i. 2—14.

2. *Who will read these?*] Says his friend to him—*i. e.* Who, as the present taste at Rome is, will trouble themselves to read a work which begins with such serious reflections? Your very first line will disgust them—they like nothing but trifles.

—*Do you say that, &c.*] Do you say that to me and my writings?

—*Nobody.*] Yes I do, and aver that you will not have a single reader; nay, I will swear it by Hercules—an usual oath among the Romans.

—*Nobody?*] Says Persius—Do you literally mean what you say?

3. *Perhaps two, &c.*] It may be, replies the friend, that here and there a few readers may be found; but I rather think that even this will not be the case: I grant this to be very hard, after the pains which you have bestowed, and very shameful.

—*Wherefore?*] Wherefore do you call it a miserable, or a shameful thing, not to have my writings read? Are you afraid that I should be uneasy at seeing my performances thrown aside, and those of a vile scribbler preferred?

4. *Polydamus and the Troiads, &c.*] The

SATIRE I.

ARGUMENT.

After this, he exposes the wretched taste which then prevailed in Rome, both in verse and prose, and shews what sad stuff the nobles wrote themselves, and encouraged in others. He laments that he dares not speak out, as Lucilius and Horace did—but it is no very difficult matter to perceive that he frequently aims at the emperor Nero.

He concludes, with a contempt of all blockheads, and says, that the only readers, whose applause he courts, must be men of virtue and sense.

PERSIUS. MONITOR.

P. O THE cares of men! O how much vanity is there in things!
M. Who will read these? *P.* Do you say that to me? *M.* Nobody, truly. *P.* Nobody?
M. Perhaps two, perhaps nobody; it is a shameful and lamentable thing. *P.* Wherefore?
Lest Polydamas and the Troiads should prefer Labeo
To me?—trifles!—do not, if turbid Rome should disparage

poet dares not speak out, therefore designs Nero and the Romans, under the feigned name of Polydamas and the Trojans, in allusion to Hector's fearing the reproaches of Polydamas (the son-in-law of Priam, and who is said to have betrayed Troy to the Greeks) and of the Trojan men and women, if he retired within the walls of Troy. See Il. χ. l. 100—5.

—*Labeo.*] A wretched poet, who made a miserable translation of Homer's Iliad. He was a court-poet, and a minion of Nero.

5. *Trifles.*] So far from its being the miserable thing which you imagine, I look on it as ridiculous and trifling, nor do I trouble my head about it.

—*If turbid Rome, &c.*] Metaph. from waters, which, by being disturbed, are muddy, thick, turbid, as we say.

If the people of Rome, says the poet, turbid, *i. e.* muddy, not clear in their judgment, having their minds vexed and disturbed too with what is written against them, disparage any work, and speak lightly of it, through anger and prejudice, I desire you will not agree with

Elevet, accedas: examenve improbum in ista
Castiges trutina: ne te quæsiveris extra.
Nam Romæ quis non—? Ah, si fas dicere! Sed fas
Tunc, cum ad canitiem, et nostrum istud vivere triste,
Aspexi, et nucibus facimus quæcunque relictis:
Cum sapimus patruos—tunc, tunc ignoscite. *M*. Nolo.
P. Quid faciam? nam sum petulanti splene cachinno.
M. Scribimus inclusi, numeros ille, hic pede liber,

them in what they say, or accede to their opinion. The word elevet is metaphorical, and alludes to scales, where that which is lightest is raised up, and signifies undervaluing, disparaging, or, as we say, making light of any thing.

6. *Nor correct, &c.*] Examen properly signifies the tongue, needle, or beam of a balance, which always inclines towards the side where the weight preponderates—where this does not act truly, and in due proportion, it shews that the balance is false: how false it is, and, of course, how it may be properly judged of and corrected, may be seen, by weighing the same thing in a true scale, or by a true balance; this will exactly discover the deficiency.

The poet, alluding to this, advises his friend not to attempt correcting one false balance by another: he means, that, if any thing should be amiss, which the people in general find fault with, yet it is not to be weighed or considered according to their opinion, which, like a false balance, is erroneous; much less to be corrected by their standard of judgment.

7. *Seek not thyself, &c.*] i. e. Judge for yourself, by your own conscience and opinion, not by what other people say. The more exact meaning of this Stoical maxim seems to be—You can judge of yourself better by what passes within you, than by the opinions of others; so, go not out of yourself, in order to draw just and true conclusions concerning yourself. The Stoics maintained, that a wise man should not make other people's opinions, but his own reason, his rule of action.

The conscience is the test of ev'ry mind;
Seek not thyself, without thyself, to find.
DRYDEN.

The poet seems to urge this sentiment upon his friend, in order to guard him against such an attention to popular opinion, as might lead him to assent to it, contrary to his own opinion, judgment, and conscience. In this view it answers to what he has before said:

——*Non, si quid turbida Roma*
Elevet, accedas. L. 5, 6.

8. *Who does not—?*] i. e. Who does not leave his own judgment and conscience out of the question, and suffer himself to be led away by popular opinion? This is an aposiopesis: but I think the nam refers us to the preceding sentence to make out the sense. This view of it furnishes a farther argument against trusting the opinions of others, since even they don't judge for themselves.

—*Ah! if I might say!*] i.e. Alas! if I were but at liberty to speak out plainly.

—*But I may, &c.*] Persius lived in the reign of Nero, a dangerous period for the writers of satire; he was therefore, as he hints in the preceding line, afraid to speak out: but yet he will not quite refrain: the objects of satire were too many, and too gross, for him to be silent, and therefore he determines to attack them.

9. *When I have beheld greyness.*] When I have turned my eyes on the grey hairs of old age.

—*Our grave way of life.*] Vivere, here, for vita, a Græcism—these often occur in Persius.

When I behold, says the poet, the gravity and austerity with which we appear to live.

10. *Whatever we do, &c.*] The manner in which people employ themselves, as soon as they have left their playthings, and are become men.

Nuces, lit. nuts—and tali, little square stones, or bones with four sides—were the usual playthings of children. The nuces were little balls of ivory, or round stones. See FRANCIS' Hor. lib. ii. sat. iii. l. 172. Hence nucibus relictis sig-

Any thing, agree with it, nor correct a false balance
By that scale: seek not thyself out of thyself.
For at Rome who does not—? Ah, if I might say!—But I may
Then, when I have beheld greyness, and that our grave way of life,
And whatever we do after our playthings are left;
When we have the relish of uncles—then, then forgive. *M.* I will not.
P. What shall I do? for I am a great laugher with a petulant spleen.
M. We write shut up. One numbers, another prose,

nifies ceasing to be children. See Hor. lib. ii. sat. iii. l. 171, 2.

11. *Relish of uncles, &c.*] Patruus is a father's brother, on whom sometimes the care of children devolved on the loss of their father. The father's brother, thus having the authority of a father, without the tenderness and affection of a father, was apt to be very rigid and severe: this was so much the case, as almost to become proverbial; hence patruus signified a severe, rigid reprover. See Ainsw. Hence Hor. lib. ii. sat. iii. l. 87, 8.

—Sive ego prave,
Seu recte hoc volui, ne sis patruus mihi.

Comp. lib. iii. ode xii. l. 3, where we find,

Metuentes patruæ verbera linguæ.

See also the note there, in edit. Delph.

The poet's meaning seems to be as follows:

"When I consider the vanity and folly in which we Romans (he speaks in the first person, as if he meant to include himself, to avoid offence) are employed, from our first becoming men to our old age, and, at the same time, that pretended and assumed gravity and severity which we put on, insomuch that we have the relish or savour of morose uncle-guardians in our reproofs of others, and in our carriage towards them, though we are in truth as vain and foolish as those whom we reprove, then, then I think I may be forgiven if I write and publish my Satires, when the times so evidently stand in need of reproof."

—*I will not.*] Says the friend—All you say does not convince me that you should publish your Satires.

12. *What shall I do?*] Says Persius—How can I contain myself? how can I control my natural temper and disposition?

—*A great laugher.*] Cachinno-onis, from cachinnus, a loud laughing, a laughter in derision or scorn. Ainsw.

—*A petulant spleen.*] The spleen, or milt, was looked upon by the ancients to be the organ of laughter. See Chambers, tit. Spleen. Also the receptacle of the atrabilious, or melancholic humour. Hence, when people are low-spirited or melancholy, they are said to be splenetic; so when they are disgusted and out of humour. Thus Swift, in his City Shower:

"*Saunt'ring in coffee-house is Dulman*
"*seen,*
"*Rails on the climate and complains*
"*of spleen.*"

Our poet gives his friend to understand, that he can't take his advice to suppress his Satires; for that his spleen, which is of the petulant kind, and his natural disposition to laugh at the follies of men, make it impossible for him to resist the temptation of publishing.

13. *We write shut up.*] Persius having expressed his turn for satire, from his natural disposition, and having asked his friend what he should do, were he to be silent, and lay by his intention of writing—the friend gives him to understand, that he may indulge his desire for writing, without writing satires—"Do as "others do, who indulge their genius for "writing on popular and inoffensive sub-"jects, some in verse, others in prose, "shut up in their studies, for their "greater quiet and privacy, where they "compose something in a grand and lofty "style."—"Aye,"—says Persius, interrupting him, "so grand as to require a "very large portion of breath to last

Grande aliquid—*P*. Quod pulmo animæ prælargus anhelet.
Scilicet hæc populo, pexusque togaque recenti,
Et natalitia tandem cum sardonyche albus,
Sede leges celsa, liquido cum plasmate guttur
Mobile collueris, patranti fractus ocello.
Hic, neque more probo videas, neque voce serena,
Ingentes trepidare Titos; cum carmina lumbum

"through their periods and sentences, "which are too bombast and long-winded "to be read by ordinary lungs." The speaker uses the first person plural—scribimus inclusi—we—nous autres (as the French say). By this mode of speech, the pointedness and personality of what is said are much lessened; consequently the prejudice and offence with which a more direct charge on the persons meant would have been received.

HOR. lib. ii. epist. i. l. 117.

Scribimus indocti, doctique poemata passim.

"*But ev'ry desperate blockhead dares*
"*to write,*
"*Verse is the trade of every living wight.*"

FRANCIS.

13. *One numbers.*] *i. e.* One pens verses.

—*Another prose.*] Pede liber—a periphrasis for prose-writing, which is free from the shackles of feet and numbers, by which writers in verse are confined.

14. *Something grand—*] The speaker is going on with his advice, and in his enforcing it from the examples of the writers of his day; but at the words grande aliquid, Persius interrupts him, as though not able to bear such an epithet as grande, when applied to the bombast and fustian which were daily coming forth in order to catch the applause of the vulgar. In this Persius has, no doubt, a stroke at Nero's writings, some samples of which we met with in a subsequent part of this Satire, l. 93—5, and l. 99—102.

—*Which lungs, &c.*] See note on l. 14. The word anhelet is well applied here.—Anhelo signifies to breathe short and with difficulty—to pant, as if out of breath—also to labour in doing a thing —and well denotes the situation of one who has to read aloud the poems and performances in question.

—*Large of air.*] Capable of containing a very large portion of air, and greatly inflated.

15. *Doubtless these to the people, &c.*] Persius, as we shall find, by using the second person singular, l. 17, leges, and collueris, l. 18, is not to be understood as confining what he says to the person with whom he is discoursing, but means covertly to attack and expose all the poetasters at Rome, who shut themselves up to compose turgid and bombast poems and declamations, to recite in public, in order to get the applause of their ignorant and tasteless hearers.

The Monitor had said—scribimus, l. 13: hence the poet addresses him particularly; but, no doubt, means to carry his satire to all the vain scribblers of the time, and especially to those who exposed themselves in the ridiculous manner after described; not without a view to the emperor Nero, who was vain of his poetry, and used to recite his poems in public. See my note on l. 134, ad fin. and comp. JUV. viii. 220—30, and notes there.

I would observe, that in the arrangement of the dialogue, v. 13, 14, I have followed Mr. Brewster, whose ingenious version of Persius is well worthy the reader's attention.

According to the usual arrangement, whereby scribimus indocti, &c. is given to Persius, he receives no answer to his question, quid faciem, l. 12, but abruptly introduces a new subject; whereas, according to the above method, the Monitor very naturally begins an answer, which introduces the chief subject of this Satire, and the poet as naturally interrupts, at the words grande aliquid, l. 14, in order to pursue it; which he does by describing the vanity and folly of these scribblers, some of whom, at an advanced time of life, when they ought to be wiser, are writing trifling and lascivious

Something grand.—*P.* Which lungs, large of air, may breathe.
Doubtless these to the people, comb'd, and with a new gown,
White, and lastly with a birth-day sardonyx,
You will read, in a high seat, when with a liquid gargle you have wash'd
Your moveable throat, and effeminate with a lascivious eye:
Here, neither in a modest manner, nor with a serene voice,
You may see the great Titi tremble, when the verses enter the loins,

poems, and reading them to the people in public; this, with every disgraceful circumstance of dress and manner.

15. *Comb'd.*] Or crisped, curled, and set in an effeminate style.

—*A new gown.*] Made, and put on, on the occasion.

16. *White.*] Albus. This can't agree with toga, therefore some refer it to the man himself, as supposing him to look white, or pale, with fear and anxiety, for the success of his poem, and make it equivalent to pallidus. Hor. epod. vii. l. 15, says, albus pallor; and albus, in one sense of it, signifies pale or wan. Ainsw.

But I do not see why we may not read albus toga recenti, to denote the person's being clad in a new white garment—lit. white with a new gown.

His hair being first kemb'd and smooth, and then bedight
In a fair comely garment fresh and white. Holyday.

The Romans wore white garments, as a piece of finery, on certain festival occasions, as on a birth-day, and the like. So Ovid:

Scilicet expectas solitum tibi moris honorem,
Pendeat ex humeris vestis ut alba meis.

A birth-day sardonyx.] This species of precious stone, set in a ring, and worn on the finger, was reckoned a piece of finery, which the Romans were very ambitious of displaying. See Juv. sat. vii. l. 142, 3.

By a birth-day sardonyx, the poet probably means a present that had been made to the man, on his birth-day, of this ring, which he wore on this occasion. It was usual to send presents to a person on his birth-day. See Juv. sat. xi. l. 84, note.

17. *You will read.*] *i.e.* Rehearse aloud.

—*In a high seat.*] When authors read their works publicly, they had a sort of desk, or pulpit, raised above the auditory, by which means they could be better seen and heard.

Liquid gargle, &c.] Plasma, a gargle, or medicine, to prevent or take away hoarseness, and to clear the voice.

18. *Moveable throat.*] Mobilis—*i. e.* pliant, tractable, easily contracting or dilating, according to the sounds which are to be formed.

—*A lascivious eye.*] Suiting the lewdness of his look to the obscenity of his subject. See Ainsw. Fractus, No. 4. and Patrans, ib.

19. *Here.*] In such a place, and on such an occasion. The poet having described the reader's dress, preparation, and manner, now describes the effect which he had on his auditory.

—*Neither in a modest manner.*] But quite the contrary, betraying very indecent emotions.

—*Nor with a serene voice.*] Nor giving their applause with a calm decency of expression, but with a confused and broken kind of voice, like people agitated with disorderly passions.

20. *The great Titi, &c.*] The poet in derision calls the Roman nobles Titi, from Titus Tatius, a king of the Sabines: a peace being made between the Sabines and Romans, at the instance of the Sabine women, he became a partner with Romulus in a joint-government for five years. Persius means to exhibit a contrast between what the great Romans were in the days of Titus Tatius, and what they were now; hence calls them, ironically, ingentes Titi, the great descendants of Titus Tatius. See Juv. sat. iii. l. 60, note.

—*Tremble.*] Are agitated with lust, at hearing the recital of the obscene

Intrant, et tremulo scalpuntur ubi intima versu.
Tun', vetule, auriculis alienis colligis escas?
Auriculis! quibus et dicas cute perditus, Ohe.
"Quo didicisse, nisi hoc fermentum, et quæ semel intus
"Innata est, rupto jecore exierit caprificus?"
En pallor, seniumque! O mores, usque adeone
Scire tuum nihil est, nisi te scire hoc sciat alter!
"At pulchrum est, digito monstrari, et dicier, Hic est.
"Ten' cirratorum centum dictata fuisse,

performance, which enters their very loins, as it were, and irritates their most inward parts.

21. *Scratch'd.*] *i. e.* Titillated, irritated.

—*Tremulous verse.*] With the lascivious verses, which are read with an effeminate, soft, and trembling accent, suited to the nature of the subject.

22. *Dost thou, O old man, &c.*] Persius, in this apostrophe, inveighs against these lascivious old fellows, who wrote such poems as are before mentioned.

Dost thou, who art old enough to be wiser, put together such obscene and filthy stuff, in order to become food for the ears of your libidinous hearers?

23. *For ears, &c.*] He repeats the word auriculis, in order to make his reproof the more striking.

—*To which even thou, &c.*] The poet's imitations of Horace, in all his Satires, are very evident; in none more than in this line. There can be little doubt that Persius had in his eye that passage of HORACE, lib. ii. sat. v. l. 96—8.

Importunus amat laudari? donec ohe jam!
Ad cœlum manibus sublatis dixerit, urge, et
Crescentem tumidis infla sermonibus utrem.

—*Should lust*
Of empty glory be the blockhead's gust,
Indulge his eager appetite and puff
The glowing bladder with inspiring stuff;
Till he, with hands uplifted to the skies,
Enough! Enough! in glutted rapture cries. FRANCIS.

Thus Persius represents the reciter of the obscene verses to be so flattered, as to be ready to burst with the vanity created within him; so that he is forced to stop the fulsome applause and compliments of his hearers, with crying, "Enough! forbear! I can endure no "more!"

—*Ohe*
Jam satis est!
HOR. sat. v. lib. i. l. 12, 13.

Cute perditus has perhaps a reference to the fable of the proud frog, who swelled till she burst. See HOR. sat. iii. lib. ii. l. 314—19.

24. "*Unless this ferment.*"] The old man answers—To what purpose, then, is all my study and pains to excel in this kind of writing, unless they appear thus, and shew themselves in their effects on myself and hearers? In vain would you mix leaven with the dough of which bread is made, unless it ferments and lightens the mass; so all my science would be vain, if it lay dormant and quiet within me, and did not shew itself visibly to others, by being productive of such compositions which raise such a ferment in the minds of my hearers. Fermentum here is metaphorical.

—"*And what once,*" *&c.*] In order to understand this line, we are to observe, that the caprificus was a sort of wild fig-tree, which grew about walls and other buildings; and by shooting its branches into the joints of them, burst a passage through them, and, in time, weakened and destroyed them. See JUV. sat. x. l. 145, note.

The apologist farther illustrates his meaning, by comparing his natural, as well as acquired talents, to the caprificus—these having once taken root within, will burst forth, through the inmost recesses of the mind, to the observation of all, as the caprificus does through the clefts of rocks, or stone-quarries, or stone-walls: and, "unless this were the "case, what good would these inbred "talents do me?" The ancients reckoned

And when the inwards are scratch'd with the tremulous verse.
Dost thou, O old man, collect food for the ears of others?
For ears, to which even thou, in skin destroy'd, may'st say—
" Enough."
" For what purpose to have learnt, unless this ferment,
" and what once
" Is within innate, the wild fig-tree, should come forth from
" the bursten liver?"
Lo, paleness and old-age! O manners! is your knowing,
then,
Altogether nothing, unless another should know that you
know it?
" But it is pleasant to be shewn with the finger, and to
" be said—This is he."
" For thee to have been the exercises of an hundred curl-pates,

the liver as the seat of the concupiscible and irascible passions. See Juv. sat. i. l. 45, note. Here Persius uses the word jecore for the inward mental part, which contained the genius and talents of the poet, and was to be broken through by the energy of their exertions.

26. *Lo, paleness and old-age!*] These words are by some supposed to be the end of the apologist's speech, as if he had said—See how pale I am with study and application, and that in my old-age, a time of life when others retire from labour—and shall I meet with no reward for all this?

Others suppose the words to be the reply of Persius, and a continuation of his reproof. " Lo, paleness of counte-" nance and old-age! and yet thou dost " not cease from such vain toils!" See Juv. vii. 96, 7.

—*O manners!*] Like that of Tully—O tempora! O mores!

q. d. What are we come to! what can we say of the manners of the times, when an old fellow can write such obscenity, and can find hearers to approve his repetition of it!

27. *Altogether nothing, unless, &c.*] Persius here imitates a passage of Lucilius.

——Id me
Nolo scire mihi cujus sum consciu' solus,
Ne damnum faciam. Scire est nescire,
nisi id me
Scire alius sciret.

What, says Persius, is all your science, then, nothing worth, unless you tell all the world of it? have you no pleasure or satisfaction in what you know, without you exert a principle of vain glory, by cultivating the applause of others? Is this the end of your study and application? Scire tuum—*i. e.* scientia tua. Græcism. Comp. istud vivere, l. 9.

28. "*Shewn with the finger.*"] Here is an ironical prolepsis—the poet anticipates some of the pleas of these writers for their proceedings. It is a pleasant thing, perhaps, you may say, to be so famous for one's writings, as to be pointed at as one goes along by the passers by, and to hear them say, " That's " he"—" that's the famous poet."

Horace disgraces one of his finest odes, by mentioning, with pleasure, such a piece of vanity—

Quod monstror digito prætereuntium
Romanæ fidicen lyræ.
Ode iii. lib. iv. l. 22, 3.

Cicero, Tusc. v. 36, mentions it as an instance of great weakness in Demosthenes, in that he professed himself much pleased with hearing a poor girl, who was carrying water, say to another, as he passed by, " There, that's the fa-" mous Demosthenes."—" Quid hoc le-" vius?" says Tully—" At quantus ora-" tor?—Sed apud alios loqui videlicet " didicerat, non multum ipse secum."

29. *The exercises, &c.*] Dictata. Precepts or instructions of any kind—particularly, and most frequently, lessons which the master pronounceth to his scholars; school-boys' exercises. Ainsw. The poet continues his banter—

"Pro nihilo pendas?"—Ecce, inter pocula, quærunt
Romulidæ saturi, quid dia poemata narrent!
Hic aliquis, cui circum humeros hyacinthina læna est,
(Rancidulum quiddam balba de nare locutus,)
Phyllidas, Hypsipylas, vatum et plorabile si quid,
Eliquat; et tenero supplantat verba palato,
Assensere viri—Nunc non cinis ille poetæ
Felix? nunc levior cippus non imprimit ossa?
Laudant convivæ—nunc non e manibus illis,
Nunc non e tumulo, fortunataque favilla,
Nascentur violæ? Rides, ait, et nimis uncis

Is it nothing, think you, to have your verses taught to the children of the nobles at school; to have an hundred such boys getting them by heart, and repeating them as their lessons, or writing themes on passages of your works? The poet, here, has a fling at the emperor Nero, who ordered his poems to be taught in the schools for youth.

29. *Curl-pates.*] *i. e.* The young nobility, so called, from having their hair dressed and curled in a particular manner.

30, 31. *Satiated Romans, &c.*] He calls the Roman nobility, Romulidæ, dim. from Romulus, their great progenitor; and he means hereby to insinuate, sarcastically, their declension and defection from the sober and virtuous manners of their ancestors. Comp. Juv. sat. i. l. 100, note.

Here we see them at table, gormandizing, and filled with eating and drinking; then calling for somebody to repeat passages from the writings of poets for their entertainment, or perhaps that they might inquire into the merit of them.

31. *Divine poems.*] Dia, from Gr. δῖος, divinus. The science of poetry was reckoned divine; but the poet's use of the epithet, in this place, is ironical, meaning to satirize those productions which these Romulidæ saturi were so pleased with. Quid narrent—*i. e.* what they may contain and set forth.

32. *Here.*] *i. e.* Upon this occasion.

—*Some one, &c.*] Some noble and delicate person, dressed in a violet-coloured garment, which was a sign of effeminacy, and greatly in fashion among such of the Roman nobility who were the beaux of the time.

33. *Something rankish, &c.*] *i. e.* Repeated something of the obscene or filthy kind, though with a bad voice, uttered through his nose by way of preface to what follows.

34. *Phylisses.*] Phyllis, the daughter of Lycurgus, who fell in love with Demophoon, the son of Theseus, on his return from Troy, and entertained him at bed and board. He, after some time, going from her, promised to return again; but not performing his promise, she hanged herself upon an almond-tree.

—*Hypsipylæ.*] Hypsipyle was the daughter of Thoas, and queen of Lemnos, who, when all the women in the island slew their male kindred, preserved her father; for which pious deed she was banished. She entertained Jason in his way to Colchos, and had twins by him.

The poet mentions the names of these women in the plural number; by which we may understand, that he means any women of such sort of character, who have suffered by their amours in some disastrous way or other, and have been made subjects of verse. Eliquo signifies to melt down, or make liquid. Hence, to sing, or speak softly and effeminately. Ainsw.

—*Some lamentable matter, &c.*] Some mournful love-tale, either invented or related by the poets.

35. *Supplants words, &c.*] He does not utter the words in a plain, manly manner, but minces and trips them up, as it were, in their way through his palate, to make them sound the more apposite to the tender subject.

A metaphor, from wrestlers, who, when they trip up their antagonists, are said—supplantare.

"Dost thou esteem as nothing?" Lo, among their cups, the satiated
Romans inquire, what divine poems may relate.
Here, some one, who has round his shoulders a hyacinthine cloak,
(Having spoken something rankish from a snuffling nostril,)
If he hath gently sung Phyllises, Hypsipylæ, and some lamentable matter
Of the poets, and supplants words with a tender palate,
The men have assented: now are not the ashes of that poet
Happy? now does not a lighter hillock mark his bones?
The guests praise: now will there not from those manes,
Now will there not from the tomb, and the fortunate ember,
Violets spring up?—You laugh, says he, and too much indulge

——*His refining throat*
Fritters, and melts, and minces ev'ry note.
BREWSTER.

His dainty palate tripping forth his words.
HOLYDAY.

36. *The men have assented.*] The poet uses the word viri here as a mark of censure—that those who were called men, should be delighted with such verses, so repeated.

They all assented to the approbation given by some of the company.

—*Ashes of that poet, &c.*] Cinis ille poetæ—*i. e.* cinis illius poetæ. Hypallage. It was the custom to burn the bodies of the dead, and to gather up their ashes, and put them into urns, in order to preserve them.

To be sure, the very ashes of a poet, thus approved by a set of drunken people, must be happy! Iron.

37. *Lighter hillock.*] Cippus is a gravestone, or monument; also a little hill of earth, such as are raised over graves.

This line alludes to the usual superstitious wish which the Romans expressed for a deceased friend—Sit tibi terra levis—may the earth be light upon thee! The cippus marked the grave.

38. *The guests praise.*] Now they all break forth into the highest commendation.

—*Manes.*] Signifies the spirit, or ghost, of one departed—sometimes what we call the remains, or dead body.

Sepulchra diruta, nudati manes, Liv. and this seems the sense of it here.

39. *From the tomb.*] Tumulus signifies an hillock, or heap of earth; also a tomb, grave, or sepulchre. AINSW.

—*Fortunate ember.*] Favilla (from φαυω, to shine) a hot ember; the white ashes wherein the fire is raked up.

Here it means the embers of the funeral pile, some of which were mixed with the bones in the urn.

40. *Violets spring up.*] It was usual among the Greeks and Romans, when they would extol a living person, to speak of flowers springing up under his footsteps; and of the favoured dead, to speak of sweet-smelling flowers growing over their graves. Perhaps this idea was first derived from the custom of strewing flowers in the way of eminent persons as they walked along, and of strewing flowers over the graves of the departed.

It is easy to see that Persius is jeering the person to whom he is speaking, when he mentions the above circumstances of honour and happiness, attending the writers of such verses, as are repeated to, and approved by, a set of drunken libertines at a feast.

Juvenal, on another occasion, has collected all the above ideas, as the gifts of the gods to the good and worthy. Sat. vii. l. 207, 208.

—*You laugh, says he, &c.*] The defender of such writings is not a little hurt with the ironical sneer of Persius. O, says the galled poet, you are laughing all this while; you are too severe upon us.

Naribus indulges. An erit qui velle recuset
Os populi meruisse? et cedro digna locutus,
Linquere nec scombros metuentia carmina, nec thus?
 Quisque es, o modo quem ex adverso dicere feci,
Non ego, cum scribo, si forte quid aptius exit,
(Quando hæc rara avis est,) si quid tamen aptius exit,
Laudari metuam: neque enim mihi cornea fibra est.
Sed recti finemque extremumque esse recuso
Euge tuum et Belle: nam Belle hoc excute totum:
Quid non intus habet? Non hic est Ilias Acci,
Ebria veratro? Non si qua elegidia crudi
Dictarunt proceres? Non quicquid denique lectis
Scribitur in citreis?—Calidum scis ponere sumen:
Scis comitem horridulum trita donare lacerna;
Et verum, inquis, amo; verum mihi dicite de me.

41. *Hooked nostrils.*] Uncis naribus, indulges—a phrase for indulging scorn and sneering; taken from the wrinkled and distorted shape assumed by the nose on such occasions. Thus Hor. lib. i. sat. vi. l. 5, where he is observing, that "Mæcenas does not, as too many are apt "to do, look with scorn and contempt "on people of obscure birth," expresses himself in this manner:

Nec——
Ut plerique solent, naso suspendis adunco
Ignotos.

The ideas of scorn and contempt are often expressed among us by turning up the nose.

—*Will there be, &c.*] *i. e.* Is such a person to be found, who is so lost to all desire of praise, continues the apologist, as to have no concern at all to merit the approbation and countenance of the public?

42. *Worthy of cedar, &c.*] *i. e.* Worthy to be preserved. Cedar was looked upon as an incorruptible wood, which never decayed. From the cedar they extracted a juice, which being put on books, and other things, kept them from moths, worms, and even decay itself.

43. *To leave verses, &c.*] *i. e.* In no danger of being used as waste paper, either for fishmongers, to wrap or pack their fish in when they sell it, or by perfumers, for their frankincense or other perfumes. See Hor. lib. ii. epist. i. l. 266, &c. here imitated by Persius.

44. *Whoever thou art, &c.*] The poet here, after having severely satirized a desire of false praise, and empty commendation of what really deserves no praise at all, now allows, that praise, where properly bestowed, is not to be despised.

—*Made to speak, &c.*] *i. e.* Whom I have been setting up as a supposed adversary, or opponent, in this dispute. Whosoever thou art, that findest what I have been saying applicable to thyself, let me confess to thee, that—

45. *I, when I write, &c.*] *i. e.* When I compose verses—if by chance any thing well adapted to the subject, and well expressed, flows from my pen, (since I confess this happens but seldom, and therefore gives me the greater satisfaction,) I should not fear commendation. Comp. Juv. vi. l. 164.

47. *Inwards so horny.*] Fibra, the inwards or entrails—here, by met. the inward man, the moral sense.

Horny—hard—insensible like horn. See sat. i. l. 31.

q. d. I am not so callous, so insensible, or unfeeling, as not to be pleased, as well as touched, with deserved praise.

48. *But to be the end, &c.*] But that the eulogies of fools and sots should be the end and aim of writing, I deny; or, indeed, that merely to gain applause should be the view and end of even doing right, I cannot allow.

49. *Your "Well done! O fine!*] Euge!—belle! like our Well done! fine! bravo! which were acclamations of

Your hooked nostrils. Will there be, who can refuse to be willing
To have deserved the countenance of the people? and, having spoken things worthy of cedar,
To leave verses fearing neither little fishes, nor frankincense?
Whoever thou art, O thou, whom I just now made to speak on the adverse part,
I, when I write, if haply something more apt comes forth,
(Since this is a rare bird,) yet if something more apt comes forth,
Would not fear to be praised; nor indeed are my inwards so horny.
But to be the end extreme of right I deny
Your "Well done!" and your "O fine!" for examine this whole "O fine,"
What has it not within? Is not the Iliad of Accius here,
Drunk with hellebore? Is there not, if crude nobles have dictated
Any little elegies? Is there not, lastly, whatever is written
In citron beds?—You know how to place a hot sow's-udder;
You know to present a shabby client with a worn garment;
And "I love truth (say you); tell me the truth concerning me."

applause. See JUV. sat. vii. l. 44, note.

— *Examine this whole "O fine!"*] Sift, canvass well this mark of applause which you are so fond of.

50. *What has it not within? &c.*] What is there so absurd, that you will not find it applied to as the object of it? in short, what is not contained within it?

—*The Iliad of Accius.*] Accius Labeo, who made a wretched translation of Homer's Iliad. See note above, l. 4. Is not even this contained within the compass of your favourite terms of applause?

51. *Drunk with hellebore.*] The ancients made use of hellebore, not only when they were disordered in the head, but also when in health, in order to quicken the apprehension. This the poet humorously supposes Accius to have done, but in such a quantity as to stupify his senses.

—*Is there not, if crude nobles, &c.*] Are not the flimsy and silly little elegies and sonnets, which our raw and inexperienced nobles write and repeat, all subjects of your favourite belle? Is not this constantly bestowed upon them?

52. *Is there not, lastly, &c.*] The citron wood was reckoned very valuable and precious; of this the nobles had their beds and couches made, on which they used to lie, or sit, when they wrote. Lastly, says Persius, all the trash which issues forth from the citron couches of the great is contained within the compass of this mark of applause; therefore your making it your end and aim is but very little worth your while: it is so unworthily bestowed, as to be no sort of criterion of excellence and desert.

53. *How to place, &c.*] The poet still continues to satirize empty applause, by shewing that it may be gained by the lowest and most abject means.

He therefore attacks those who bribe for it. You know how, says he, to place on your table a dainty dish. See JUV. sat. xi. 81, note.

54. *You know to present, &c.*] You know the effect of giving an old shabby coat to one of your poor dependents. Comp. Hor. epist. xix. lib. ii. l. 37, 8.

55. *"I love truth," &c.*] Then, when you have given a good dinner to some,

Qui pote? Vis dicam?—Nugaris, cum tibi, calve,
Pinguis aqualiculus propenso sesquipede extet.
O Jane, a tergo quem nulla ciconia pinsit,
Nec manus auriculas imitata est mobilis albas;
Nec linguæ, quantum sitiat canis Appula, tantum!
Nos, O patricius sanguis, quos vivere fas est
Occipiti cœco, posticæ occurrite sannæ!
"Quis populi sermo est?"—Quis enim, nisi carmina molli
Nunc demum numero fluere, ut per læve severos
Effundat junctura ungues? Scit tendere versum,
Non secus ac si oculo rubricam dirigat uno.
Sive opus in mores, in luxum, in prandia regum,
Dicere res grandes nostro dat Musa poetæ.

and still meaner presents to others, in order to purchase their applause, you ask them their opinion, desiring them to speak the truth.

56. *How is it possible?*] *i. e.* That they should speak the truth, when they are afraid of offending you if they did? You have obliged them, and they fear to disoblige you, which, if they spake their real thoughts, they would most probably do.

—*Would you have me say it?*] Says Persius, who am no dependent of yours, or under any obligation to disguise my sentiments.

—*You trifle, &c.*] I tell you plainly, and without disguise, that you are an old trifler, to pretend to wit or poetry, with that great belly of yours, that hangs down at least a foot and an half below your middle, and bespeaks a genius for gluttony, but for nothing else. Perhaps the poet hints at the Greek proverb.

Παχεια γαστηρ λεπτον ου τικτει νοον.
"*A fat belly produceth not a subtle* "*mind.*"

58. *O Janus!*] Janus was the first king of Italy, who gave refuge to Saturn, when he fled from his son Jupiter from Crete. From his name the first month of the year is called January. He was pictured with two faces, one before and one behind, as regarding the time past and future.

q. d. Thou art happy, O Janus, inasmuch as, being able to see both before and behind, thou art in no danger of being ignorant of what passeth behind thy back; and, therefore, of enduring the flouts and jeers, which our nobles receive behind their backs, from those who flatter them to their faces.

58. *Whom no stork pecks, &c.*] There were three methods of scoff and ridicule: one was holding out the finger, and crooking it a little to imitate the bill of storks; they held it towards him who was the object of derision, moving it backwards and forwards, like the pecking of the stork. See AINSW.

59. *The moveable hand, &c.*] Another mode of derision was, putting the thumbs up to the temples, and moving them in such manner as to imitate asses' ears, which, in the inside, are usually white.

60. *Nor so much of the tongue, &c.*] A third method was to loll out the tongue, like a dog when thirsty.

Appula was the hottest part of Italy, of course the dogs most thirsty, and most apt to loll out their tongues the farthest.

None of all this could happen to Janus without his seeing it.

61. *O patrician blood, &c.*] Ye sons of senators, ye nobles of Rome, whose fortune it is to be born without eyes at the back of your heads, and who therefore can't be apprized of what passes behind your backs.

62. *Prevent flouts, &c.*] By avoiding all occasions of them; by not writing verses, for which your flatterers will commend you to your face, and laugh at you behind your backs.

63. *What is the speech, &c.*] Persius here seems to go back to the de me, l. 55; all between which, and this l. 63,

How is it possible?—Would you have me say it? you trifle, when, O bald head,
Your fat paunch stands forth with a hanging-down foot and an half.
O Janus! whom no stork pecks behind your back,
Nor has the moveable hand imitated white ears,
Nor so much of the tongue, as an Appulian bitch when athirst.
Ye, O patrician blood, whose condition it is to live with 61
The hinder part of the head blind, prevent flouts behind your backs!
What is the speech of the people?—What forsooth, unless that the verses
Now at last flow with soft measure, so that, across the polish, the joining
May pour forth severe nails. He knows how to extend a verse,
Not otherwise than if he should direct the rubric with one eye;
Whether the work is on manners, on luxury, or the dinners of kings,
The Muse gives our poet to say great things.

is to be understood as a parenthesis, very properly introduced in the course of the subject.

Now, says the great man to his flatterer, after having treated him with a good dinner (l. 53.), what does the world say of me and my writings?

—*What forsooth.*] *i. e.* What should they say, what can they say, unless to commend?

64. *Now at last, &c.*] That after all the pains you have taken, you have at last produced a charming work—the verses flow in soft and gentle numbers.

—*Across the polish, &c.*] Your verses are so highly finished, that they will stand the test of the severest and nicest critics.

Metaph. taken from polishers of marble, who run their nail over the surface, in order to try if there be any unevenness; and if the nail passes freely, without any stop or hindrance whatsoever, even over where there are joinings, then the work is completely finished. (Comp. Hor. de Art. Poet. l. 294.) The surface being perfectly smooth, was said effundere unguem, it passing as smoothly as water poured forth over it.

65. *How to extend a verse.*] This period is also metaphorical, and alludes to the practice of carpenters and others, who work by line and rule, and who, when they would draw a straight line, shut one eye, the better to confine the visual rays to a single point. So, says the flatterer, this poet of ours draws forth his verses to their proper length, and makes them as exact as if he worked by line and rule.

66. *The rubric.*] Rubrica, a sort of ruddle, or red chalk, with which carpenters draw their lines on their work.

67. *On manners.*] Whatever the subject may be—whether he writes comedy, and ridicules the humours of the times.

—*On luxury.*] Or if he write satire, and lash the luxury of the great.

—*Or the dinners of kings.*] Or writes tragedy, and chooses for his subject the sad feasts of tyrants. Perhaps Persius here alludes to the story of Thyestes, the son of Pelops, and brother of Atreus, with whose wife he had committed adultery; to revenge which, Atreus dressed the child born of her, and served him up to his brother at his own table. On this Seneca wrote a tragedy.

68. *The Muse gives our poet, &c.*] In short, be the subject what it may, a Muse is ever at hand, to inspire our poet with the most sublime and lofty poetry.

Ecce, modo, heroas sensus afferre videmus
Nugari solitos Græce; nec ponere lucum
Artifices; nec rus saturum laudare, ubi corbes,
Et focus, et porci, et fumosa Palilia fœno;
Unde Remus, sulcoque terens dentalia, Quinti,
Quem trepida ante boves dictatorem induit uxor;
Et tua aratra domum lictor tulit.—Euge, poeta!
Est nunc, Brisæi quem venosus liber Acci,
Sunt quos Pacuviusque, et verrucosa moretur
Antiopa, "ærumnis cor luctificabile fulta."
Hos pueris monitus, patres infundere lippos
Cum videas, quærisne unde hæc sartago loquendi

Such is the account which the great man receives of himself from his flatterer, as an answer to his question, l. 63, "What does the world say of "me?"

69. *Behold now we see, &c.*] Our poet proceeds to satirize other writers of his time, who, allured with the hopes of being flattered, attempted the sublime heights of epic writing, though utterly unfit for the undertaking.

—*Heroic thoughts, &c.*] Heroas sensus. Sensus signifies not only sense, meaning, understanding, but also thought.

Heroas, from herous-a-um, before, stands here for heroos, masc.—*i. e.* heroicos. Heroi sensus is to be understood of sublime matters for poetry, such as heroic or epic subjects.

Now-a-days, saith Persius, we see certain writers attempting and bringing out heroic poems, who used to be writing trifles in Greek, such as little epigrams, or the like. Some copies, instead of videmus, read docemus, as if the poet attacked schoolmasters, and other instructors of children, for teaching boys to write in heroics, at a time when they are not fit for it: but as it is not the purpose of these papers to enter into controversy with editors and commentators, I take videmus, as it stands in the Delphin edition, Farnaby, and Marshall.

70. *Nor to describe a grove, &c.*] They are so unskilled, and such bad artists even in the lighter style of composition, that they know not how to describe, as they ought, the most trite and common subjects, such as a grove, fields, &c. Pono-ere, literally signifies to put or place: but it also signifies to paint, draw, or portray, and so to describe. See HOR. lib. iv. ode viii. l. 8.

Hic saxo, liquidis ille coloribus
Solers nunc hominem ponere, nunc deum.

71. *Nor to praise a fertile country.*] So as to set forth its beauties.

—*Where are baskets, &c.*] Instead of describing the great and leading features of a fine plentiful country, they dwell upon the most trivial circumstances:

——*His lay*
Recounts its chimnies, panniers, hogs, and hay. BREWSTER.

72. *Feasts of Pales, &c.*] Pales was the goddess of shepherds, who kept feasts in honour of her, in order to procure the safe parturition of their cattle. The reason of the epithet fumosa is, that during the feast of Pales the rustics lighted fires with hay, straw, or stubble, over which they leaped, by way of purifying themselves. These feasts of Pales were sure to be introduced by these jejune poets.

73. *From whence Remus.*] Another circumstance which they introduce is a description of the birth-place of Remus and Romulus.

—*Thou, O Quintius, &c.*] Cincinnatus, who was called from the plough to be made dictator of Rome—he too is introduced on the occasion.

74. *Thy trembling wife, &c.*] They tell us, how his wife Racilia was frightened at the sight of the messengers from Rome, and how she helped him on with his dictator's robe, as he stood by the oxen which were in the plough; and how one of the Roman officers, who had attended the embassy to call him to the

Behold now we see those bring heroic thoughts,
Who used to trifle in Greek, nor to describe a grove
Skilful; nor to praise a fertile country, where are baskets,
And a fire-hearth, and swine, and the feasts of Pales smoky with hay:
From whence Remus, and thou, O Quintius, wearing coulters in a furrow,
Whom thy trembling wife clothed dictator before the oxen,
And thy ploughs the lictor carried home. Well done, O poet!
There is now, whom the veiny book of Brisæan Accius;
There are those whom both Pacuvius, and rugged Antiopa
Might detain, having propp'd her mournful heart with sorrows.
When you see blear-eyed fathers pour these admonitions into
Their children, do you seek whence this bombast manner of speaking

dictatorship, carried his plough home upon his shoulders.

75. *Well done, O poet!*] Iron. Finely done, to be sure, to introduce such weighty matters as these into thy poem! thou art in a fair way to gain the highest applause!

Persius, in this passage, glances at some poetaster of his time, who, in a poem on the pleasures of a country life, had been very particular and tedious upon the circumstances here recited. See Casaubon.

76. *There is now, &c.*] The poet now proceeds to censure those who affected antiquated and obsolete words and phrases, and who professed to admire the style of antiquated authors.

—*The veiny book.*] Venosus—metaph. from old men, whose veins stand out and look turgid, owing to the shrinking of the flesh, through old age. Venosus liber hence signifies a book of some old and antiquated author—a very old book.

—*Brisæan Accius.*] Brisas was a town in Thrace, where Bacchus was worshipped with all the mad rites used at his feasts; hence he was called Brisæus. Persius gives this name to Accius, on account of the wild and strange bombast which was in his writings.

77. *Pacuvius.*] An ancient tragic poet of Brundusium, who wrote the tragedy of Antiopa, the wife of Lycus, king of Thebes, who was repudiated by her husband, on account of her intrigue with Jupiter. The poet says, verrucosa Antiopa, to express the roughness and ruggedness of the style in which this tragedy was written. Verrucosus, full of warts, tumps, or hillocks—so uneven, rugged.

78. *Might detain.*] Moretur—*i. e.* might detain their attention.

—*Having propp'd, &c.*] This strange fustian expression is probably to be found in the tragedy. The poet appears to cite it, as a sample of the style in which the play is written.

There are those, says Persius, who, now-a-days, can spend their time in reading these authors.

79. *Blear-eyed fathers, &c.*] In old men the eyes are apt to be weak, moist, and to distil corrosive matter. When you see such advising their children to study the old barbarous Latin poets, and to be fond of obsolete words—

80. *Do you seek, &c.*] Are you at a loss to know whence this jargon, of obsolete and modern words, is heard in our common speech?

Sartago literally signifies a frying-pan; and the poet, perhaps, calls the mixture or jargon of old words and new, sartago loquendi, in allusion to the mixture of ingredients, of which they made their fried cakes, as bran, fat, honey, seeds, cheese, and the like.

Some think that he alludes to the

Venerit in linguas? unde istud dedecus, in quo
Trossulus exultat tibi per subsellia lævis?
Nilne pudet, capiti non posse pericula cano
Pellere, quin tepidum hoc optes audire, Decenter?
Fur es, ait Pedio: Pedius quid? crimina rasis
Librat in antithetis; doctas posuisse figuras
Laudatur: bellum hoc—hoc bellum? An, Romule, ceves?
Men' moveat quippe, et, cantet si naufragus, assem
Protulerim? cantas, cum fracta te in trabe pictum
Ex humero portes? Verum, nec nocte paratum
Plorabit, qui me volet incurvasse querela.

crackling, bouncing, and hissing noise of the frying-pan, with these ingredients in it, over the fire; this seems to relate to the manner of utterance, more than to what was uttered. See Ainsw. Sartago, No. 2.

81. *Whence that disgrace.*] That style of writing, and of speaking, so disgraceful to the purity and smoothness of the Latin language.

82. *Smooth Trossulus, &c.*] The Roman knights were called Trossuli, from Trossulus, a city of Tuscany, which they took without the assistance of any infantry. Here the poet joins it with the epithet lævis, soft, effeminate; therefore Trossulus, here, appears to signify a beau, a coxcomb, a petit-maître. See Ainsw. Trossulus; and Casaubon in loc.

—*Thro' the benches.*] Subsellia—the seats at the theatre, or at the public recitals of poetry, and other compositions. These fine gentlemen were so pleased with the introduction of obsolete words and phrases, that they could hardly keep their places; they spread a general applause through all the benches where they sat, and leaped up with ecstasy in their seats, charmed with such a poet.

83. *Does it nothing shame you, &c.*] Persius now proceeds to censure the vanity of the orators, who paid more regard to the commendations of their auditories, than to the issue of the most important causes, even where life or fame was at stake.

Are you not ashamed, says Persius, ought you not to blush at your vanity and folly, that, if accused of some capital crime, instead of using plain arguments to defend your life from the danger which awaits it, and to make that your end and aim, you are endeavouring so to speak, as to catch the applause of your judges, and of the auditory, and make it your chief wish to hear them say—"Well, the man speaks decently:" a poor lukewarm expression at best.

85. *Pedius.*] Pedius Blesus was accused, in the time of Nero, by the Cyrenians, of having robbed and plundered the temple of Æsculapius. He was condemned, and put out of the senate.

Hence the poet uses the name of Pedius here, as denoting any supposed person accused of theft.

"Thou art a thief," says some accuser, laying a robbery to his charge.

—*What Pedius?*] *i. e.* What says Pedius, or what doth he, on such an accusation?

86. *He weighs in polished antitheses.*] He opposes to his accusation curious figures of speech, affected phrases, sentences, and periods, in order to catch applause, instead of producing weighty, pertinent, and plain arguments for his defence. He puts, as it were, his accusation in one scale, and his affected periods in the other, and thus weighs one against the other. Antithesis (from αντι, contra, and τιθημι, pono) is a rhetorical flourish, when contraries are opposed to each other. Here, by synec. it stands for all the affected flowers of speech.

87. *He is praised.*] The judges and auditory are highly delighted with the learned figures of speech which he has laid before them in his oration.

—*This is fine!*] Say his hearers—finely spoken! finely said!

—*This is fine!*] Answers Persius, with indignation at the absurdity of such ill-timed applause, of such affected and ill-timed flourishes.

—*O Romulus, &c.*] Can any Roman shew himself thus degenerate from his

Came on their tongues? Whence that disgrace, in which
The smooth Trossulus exults to thee thro' the benches?
Does it nothing shame you, not to be able to drive away dangers from
Your grey head, but you must wish to hear this lukewarm—Decently?
  Thou art a thief (says one to Pedius)—What Pedius? his crimes
He weighs in polished antitheses: to have laid down learned figures
He is praised: this is fine!—this is fine? O Romulus, do you wag the tail?
For if a shipwreck'd mariner sings, could he move me, and a penny
Should I bring forth? do you sing, when yourself painted on a broken plank
You carry from your shoulder? A true (misfortune), not prepared by night,
He shall deplore, who would bend me by his complaint.

great and virtuous ancestor Romulus, as to fawn and flatter on such an occasion, and be like a dog that wags his tail when he would curry favour? Ceveo signifies to wag, or move the tail, as dogs do when they fawn upon one. Hence, metaph. it is used to express fawning and flattery.

Persius used the word Romule, as Juv. sat. iii. l. 67, uses Quirine. See the note there.

88. *If a shipwreck'd mariner sings, &c.*] If a poor sailor, that had been cast away, should meet me in the street, and ask an alms, at the same time appearing very jolly and merry, would this be the way to move my compassion; to make me pull some money out of my pocket and give it him?

89. *Do you sing, &c.*] It was the custom for persons that had been shipwrecked, and had escaped with their lives, to have themselves, together with the scene of their misfortune and danger, painted on a board, which they hung by a string from their shoulders upon their breast, that the passers-by might be moved with compassion at the sight, and relieve them with alms. These tables were afterwards hung up in the temples, and dedicated to some god, as Neptune, Juno, &c. hence they were called votivæ tabulæ. See Hor. lib. i. ode v. ad fin. Juv. sat. xii. l. 27.

The poet here allegorizes the case of Pedius. Do you sing, when you are carrying your miserable self painted on a board, and represented as suffering the calamity of shipwreck, in order to move compassion?—*i. e.* Are you studying and making fine flourishing speeches, filled with affected tropes and figures, at a time when you are accused of such a crime as theft, and are standing in the dangerous situation of an arraigned robber? Is this the way to move compassion towards you?

90. *A true, &c.*] There wants ploratum, dolorem, or some such word, after verum—plorare verum dolorem, like vivere vitam, for instance.

—*Not prepared by night.*] Not conned, studied, or invented beforehand; over night, as we say.

91. *Bend me by his complaint.*] *i. e.* Make me bow or yield to the feelings of commiseration for his sufferings.

The poet means, that the complainant who would move his pity must speak the true and native language of real grief from the heart, not accost him with an artful studied speech, as if he had conned it over beforehand.

—*Si vis me flere, dolendum est*
Primum ipsi tibi.
Hor. de Art. Poet. l. 102, 3.

So Pedius, however he might get the

M. Sed numeris decor est, et junctura addita crudis.
P. Claudere sic versum didicit: Berecynthius Attin,
Et qui cœruleum dirimebat Nerea delphin:
Sic costam longo subduximus Apennino.
M. Arma virum, nonne hoc spumosum, et cortice pingui?
P. Ut ramale vetus prægrandi subere coctum.
M. Quidnam igitur tenerum, et laxa cervice legendum?
P. "Torva Mimalloneis implerunt cornua bombis;
"Et raptum vitulo caput ablatura superbo
"Bassaris; et lyncem Mænas flexura corymbis,
"Evion ingeminat: reparabilis adsonat echo."

applause of his hearers, by his figurative eloquence and flowery language, when on his trial, could never excite pity for his situation.

92. *But there is beauty, &c.*] Well, but however the flights which you have been mentioning, says the poetaster, and the studied and flowery style, may be suitable in declamation, especially on such occasions, yet surely they have a peculiar beauty in our verses, which would be quite raw, and appear crude and undigested without them.

—*And composition added, &c.*] Junctura is literally a coupling, or joining together; hence a composition, or joining words in a particular form, as in verse.

Notum si callida verbum
Reddiderit junctura novum.
Hor. de Art. Poet. l. 47, 8.

The poetaster would fain contend for the great improvement made in writing verses by the modern studied composition, and the introduction of figurative writing.

93. *Thus hath he learnt to conclude a verse.*] The didicit here, without a nominative case, is rather abrupt and obscure, but the poet affects to be so; he does not venture to name the person meant, though his quoting some verses of Nero, as instances of the great improvements which had been made in the composition of verse, plainly shews his design, which was to ridicule the emperor, whose affected, jingling, and turgid style, was highly applauded by his flatterers.

—"*Berecynthian Attin.*"] This and the next verse rhyme in the original.

94. "*And the dolphin,*" *&c.*] Alluding to the story of Arion, who was carried safe to land, when thrown overboard, on the back of a dolphin.

Nereus, a sea god, is here affectedly put for the sea itself.

95. "*Thus we removed,*" *&c.*] There is a jingle in this verse between the longo in the middle, and Apennion at the end. The writer of these three quoted lines changes Atys or Attis into Attin, to make it rhyme with Delphin.

Atys, or Attis, the subject of this poem, was a handsome youth of Phrygia, beloved by Cybele, who from Berecynthus, a mountain of Asia Minor, where she was worshipped, was called Berecynthia: hence the writer of the poem affects to call Atys Berecynthius.

—"*Thus we removed a rib,*" *&c.*] The end of this verse is spondaic, which Nero much affected in his heroics. He calls Hannibal's opening a way for his army over the Alps, removing a rib from the Apennine mountains—a strange, affected phrase!

96. "*Arms and the man,*" *&c.*] Arma virumque—Æn. i. l. 1. Well, replies the poetaster, if you find fault with what you have quoted, I suppose you will find fault with Virgil's arma virumque cano, and perhaps with his whole Æneid, as frothy, turgid, and, like a tree with a thick bark, appearing great, but having little of value within.

97. *As an old bough, &c.*] Ramale is a dead bough cut from a tree. Persius answers, Yes, Virgil is like an old bough with a thick bark; but then we must understand, such a bough as has been cut from the tree, and whose bark has been dried for many years by the sun, so that all its gross particles are exhaled and gone, and nothing but what is solid remains. Suber signifies the cork-tree,

M. But there is beauty and composition added to crude numbers.
P. Thus hath he learnt to conclude a verse: "Berecyn-"thian Attin,
"And the dolphin which divided cærulean Nereus—
"Thus we removed a rib from the long Apennine."
M. "Arms and the man"—is not this frothy, and with a fat bark?
P. As an old bough dried with a very large bark.
M. What then is tender, and to be read with a loose neck?
P. "They fill'd their fierce horns with Mimallonean blasts,
"And Bassaris, about to take away the head snatched from "the proud
"Calf, and Mænas, about to guide a lynx with ivy,
"Redoubles Evion: the reparable echo sounds to it."

which is remarkable for its thick bark—therefore put here for the bark; syn.—thus cortex, the bark, is sometimes put for the tree, which is remarkably light. Hor. ode ix. lib. iii. l. 22.

98. *What then is tender, &c.*] Well, says the opponent to Persius, let us have done with heroics, and tell me what you allow to be good of the tender kind of writing.

—*With a loose neck.*] With a head reclined, in a languishing, soft, and tender manner. This is humorously put in opposition to the attitudes made use of in reading the bombast and fustian heroics of these poetasters, who stood with the neck stretched as high as they could, and straining their throats, to give force and loudness to their utterance.

99. "*They fill'd their fierce horns,*" *&c.*] Giving a fierce and warlike sound. Some render torva here writhed, twisted, or crooked, quasi torta.

Persius, deriding the querist, quotes four more lines, which are supposed to have been written by Nero, and which exhibit a specimen of one of the most absurd rhapsodies that ever was penned.

—"*Mimallonean blasts.*"] The Mimallones were priestesses of Bacchus; they were so called from Mimas, a mountain of Ionia, sacred to Bacchus.

Bombus signifies a hoarse sound or blast, as of a trumpet or horn.

100. "*Bassaris.*"] Agave, or any other of the priestesses; called Bassaris, from Bassarus, a name of Bacchus.

Having given the alarm, Agave and the rest of the Mimallones cut off the head of Pentheus (the son of Agave and Echion), and tore him to pieces, because he would drink no wine, and slighted the feasts of Bacchus. Pentheus is thought to be meant here by the superbo vitulo.

101. "*Mænas.*"] These priestesses of Bacchus were also called Mænades (from Gr. μαινεσθαι, insanire. See Juv. sat. vi. l. 316.

—"*To guide a lynx.*"] These were beasts of the leopard or tiger kind, and represented as drawing the chariot of Bacchus. The word flexura here, like flectere, Virg. G. ii. 357, means to guide.—So again, Æn. i. 156, flectit equos—"he guides or manages his "horses." Thus the priestesses of Bacchus might be said flectere, to guide or manage lynxes with bands or rods of ivy. This was sacred to Bacchus, because, returning conqueror from India, he was crowned with ivy.

102. "*Redoubles Evion.*"] Ingemino signifies to redouble—to repeat often, Evios, or Evius, a name of Bacchus, on which the Bacchantes used to call (Ευοι, Gr.) till they wrought themselves into a fury like madness. See Juv. sat. vii. l. 62, and note.

—"*The reparable echo,*" *&c.*] So called from repeating, and so repairing the sounds, which would otherwise be lost.

Hæc fierent, si testiculi vena ulla paterni
Viveret in nobis? Summa delumbe saliva
Hoc natat in labris; et in udo est Mænas et Attin;
Nec pluteum cædit, nec demorsos sapit ungues.
M. Sed quid opus teneras mordaci radere vero
Auriculas? Vide sis, ne majorum tibi forte
Limina frigescant. Sonat hic de nare canina
Litera—*P.* Per me, equidem, sint omnia protinus alba;
Nil moror. Euge, omnes, omnes bene miræ eritis res.
Hoc juvat; hic, inquis, veto quisquam faxit oletum;
Pinge duos angues: pueri, sacer est locus, extra
Meite: discedo. Secuit Lucilius urbem,

103. *Would these be made.*] *i. e.* Would such verses as these be made, but more especially would they be commended.

—*If any vein, &c.*] If there were the least trace of the manly wisdom of our ancestors among us?

104. *This feeble stuff.*] Delumbis—weak, feeble, broken-backed, as it were.

105. *Swims in the lips.*] The poet, by this phrase, seems to mean, that the flatterers of Nero had these lines always at their tongues' end, (as we say,) and were spitting them out, *i. e.* repeating and quoting them continually.

—*And in the wet.*] In udo esse, and in summa saliva natare, seem to imply the same thing; *viz.* that these poems of Attys and Mænas were always in people's mouths, mixed with their spittle, as it were.

106. *Nor does he beat his desk, &c.*] The penman of such verses as these is at very little pains about them. He knows nothing of those difficulties, which, at times, pains-taking poets are under, so as to make them smite the desk which they write upon, and gnaw their nails to the quick, with vexation.

See HOR. lib. ii. sat. iii. l. 7, 8.

Culpantur frustra calami, frustraque laborat
Iratis natus paries Dîs atque poetis.

And again, lib. i. sat. x. l. 70, 1.

——*In versu faciendo*
Sæpe caput scaberet, vivos et roderet ungues.

107. *Where's the need, &c.*] We are to recollect, that this Satire opens with a dialogue between Persius and his friend: that the latter persuades Persius against publishing; that Persius says, he is naturally of a satirical turn of mind, and does not know how to refrain, (l. 12.) and then launches forth into the severest censure on the writers of his day. His friend perceiving that what he first said against publishing would not have its effect, still farther dissuades him, by hinting at the danger he ran of getting the ill-will of the great.

"Where is the necessity, (says his "friend,) supposing all you say to be "true, yet where is the necessity to hurt "the ears of those who have been used "to hear nothing but flattery, and there-"fore must be very tender and sus-"ceptible of the acutest feelings of un-"easiness and displeasure, on hearing "such bitter and stinging truths as you "deliver?"

108. *See to it.*] Vide sis (*i.e.* si vis)—take care, if you please.

—*Lest haply the thresholds, &c.*] Lest it fall out, that you should so offend some of the great folks, as to meet with a cool reception at their houses.

So HOR. sat. i. lib. ii. l. 60—3.

——*O puer, ut sis*
Vitalis metuo, et majorum ne quis amicus
Frigore te feriat.

109. *Here.*] *i. e.* In these Satires of yours, there is a disagreeable sound, like the snarling of a dog, very unpleasant to the ears of such people.

109, 10. *From the nostril sounds the canine letter.*] R is called the dog's letter, because the vibration of the tongue in pronouncing it resembles the snarling of a dog. See Alchymist, act ii. sc. vi.

Would these be made, if any vein of our paternal manliness
Lived in us? This feeble stuff, on the topmost spittle,
Swims in the lips, and in the wet is Mænas and Attys.
Nor does he beat his desk, nor taste his gnawn nails.
M. But where's the need to grate tender ears with biting truth?
See to it, lest haply the thresholds of the great
Should grow cold to you: here from the nostrils sounds the canine letter—
P. For my part, truly, let every thing be henceforward white.
I hinder not. O brave! all things, ye shall all be very wonderful.
This pleases.—Here, say you, I forbid that any should make a pissing place:
Paint two snakes: boys, the place is sacred: without
Make water—I depart.—Lucilius cut the city,

110. *For my part, truly, &c.*] Well, answers Persius, if this be the case, I'll have nothing to do with them; all they do and say shall be perfectly right, for me, from henceforward. The ancients put black for what was bad, and white for what was good, according to that of Pythagoras:

Το μεν λευκον της Αγαθου φυσεως, το δε μελαν κακου.

White is of the nature of good—black of evil.

111. *I hinder not.*] I shall say nothing to prevent its being thought so. Or nil moror may be rendered, I don't care about it. Comp. Hor. sat. iv. lib. i. l. 13.

—*O brave! &c.*] Well done! every thing, good people, that ye say and do shall be admirable. Iron. This wretched verse is supposed to be written at a banter on the bad poets.

112. *This pleases.*] Surely this concession pleases you, my friend.

—*Here, say you, I forbid, &c.*] Metaph. It was unlawful to do their occasions, or to make water, in any sacred place; and it was customary to paint two snakes on the walls or doors of such places, in order to mark them out to the people. The poet is ironically comparing the persons and writings of the great (glancing, no doubt, at Nero) to such sacred places; and as these were forbidden to be defiled with urine and excrement, so he understands his friend to say, that neither the persons or writings of the emperor and of the nobles were to be defiled with the abuse and reproofs of satirists. Juv. sat. i. 131.

113. *Paint two snakes.*] These were representatives of the deity or genius of the sacred place, and painted there as signals to deter people, children especially, who were most apt to make free with such places, from the forbidden defilement. Mark out, says Persius, these sacred characters to me, that I may avoid defiling them. Iron.

114. *I depart.*] Says Persius, I am gone—I shall not tarry a moment on forbidden ground, nor drop my Satires there.

—*Lucilius cut the city.*] Lucilius, whose works are not come down to us, was almost the father of the Roman satire. He was a very severe writer; hence our poet's saying, secuit urbem, he cut up, slashed as with a sword, the city, *i. e.* the people of Rome, from the highest to the lowest. So Juv. sat. i. l. 156.

Ense velut stricto quoties Lucilius ardens
Infremuit, &c.

Comp. Hor. sat. iv. lib. i. l. 1—12.

Persius seems to bethink himself. He has just said, I depart—*i. e.* I shall not meddle with the great people—"But why should I depart? Lucilius "could lash all sorts of people, and "why should not I?"

Te, Lupe, te, Muti; et genuinum fregit in illis.
Omne vafer vitium ridenti Flaccus amico
Tangit; et admissus circum præcordia ludit,
Callidus excusso populum suspendere naso.
Men' mutire nefas? Nec clam, nec cum scrobe? *M.* Nusquam.
P. Hic tamen infodiam: "Vidi, vidi ipse, libelle:
"Auriculas asini quis non habet?"—Hoc ego opertum,
Hoc ridere meum, tam nil, nulla tibi vendo
Iliade.——Audaci quicunque afflate Cratino,
Iratum Eupolidem prægrandi cum sene palles,
Aspice et hæc: si forte aliquid decoctius audis,
Inde vaporata lector mihi ferveat aure.

115. *Thee, Lupus, thee, Mutius.*] Pub. Rutilius Lupus, the consul, and Titus Mutius Albutius, a very powerful man.

q. d. Lucilius not only satirized the great, but did it by name.

—*Brake his jaw tooth, &c.*] Metaph. from grinding food between the jaw-teeth, to express the severity with which he treated them, grinding them to pieces as it were; brake his very teeth upon them.

116. *Sly Horace touches, &c.*] Horace, though he spared not vice, even in his friends, yet he was shrewd enough to touch it in such a manner as to please even while he chastised.

117. *And admitted, &c.*] He insinuated himself into the affections, and seemed in sport, having the happy art of improving, without the least appearance of severity or sneering.

118. *Cunning to hang up, &c.*] Suspendere, to hang them or hold them up to view, as the subjects of his satires.

Excusso naso here stands in opposition to naribus uncis, supr. l. 41. see note there, and to the naso adunco of Horace; and means the unwrinkled and smooth appearance of the nose when in good-humour, and so, good-humour itself: Quasi—rugis excusso.

119. *To mutter, &c.*] If others, in their different ways, could openly satirize, may not I have the liberty of even muttering, secretly with myself, or among a few select friends privately?

—*Nor with a ditch.*] Alluding to the story of Midas's barber, who, when he saw the ass's ears which Apollo had placed on the head of Midas, not daring to tell it to others, he dug a ditch or furrow in the earth, and there vented his wish to speak of it, by whispering what he had seen.

120. *Nevertheless I will dig here, &c.*] Though I can't speak out, yet I will use my book as the barber did the ditch; I will secretly commit to it what I have seen. Infodiam relates to the manner of writing with the point of an iron bodkin, which was called a style, on tablets of wood smeared with wax, so that the writer might be said to dig or plough the wax as he made the letters.

—"*O little book.*"] Here, with indignation, the poet relates, as it were, to his book (as the barber did to his ditch) what he had seen; namely, the absurdity and folly of the modern taste for poetry, in Nero, in the nobles, and in all their flatterers.

121. "*The ears of an ass.*"] Alluding still to the story of Midas, who, finding fault with the judgment of the country deities, when they adjudged the prize to Apollo, in his contention with Pan, had asses' ears fixed on him by Apollo.

Who, says the poet, does not judge of poetry as ill as Midas judged of music? One would think they had all asses' ears given them for their folly. SUET. in Vit. Persii, says, that this line originally stood for Mida rex habet, which Cornutus, his friend and instructor, advised him to change to quis non habet? lest it should be thought to point too plainly at Nero.

—*I this hidden thing.*] This secret joke of mine.

122. *This laugh of mine.*] Hoc ridere, for hunc risum, a Græcism; meaning his

Thee, Lupus, thee, Mutius; and he brake his jaw-tooth upon them.
Sly Horace touches every vice, his friend laughing:
And admitted round the heart, plays
Cunning to hang up the people with an unwrinkled nose.
Is it unlawful for me to mutter? neither secretly, nor with a ditch? *M.* No where.
P. Nevertheless I will dig here. "I have seen, I myself "have seen, O little book:—
"Who has not the ears of an ass?" I this hidden thing,
This laugh of mine, such a nothing, I sell to thee for no
Iliad. O thou whosoever art inspired by bold Cratinus,
Art pale over angry Eupolis, with the very great old man,
These too behold: if haply any thing more refined you hear,
Let the reader glow towards me with an ear evaporated from thence.

Satires, in which he derides the objects of them. See l. 9, and note.

——*Such a nothing.*] So insignificant and worthless in thine opinion, my friend, (comp. l. 2, 3.) and perhaps in the eyes of others, that they would not think them worth reading, as you told me.

—*I sell to thee, &c.*] Nero, as well as Labeo, had written a poem on the destruction of Troy; to these the poet may be supposed to allude, when he says he would not sell his Satires—his nothing, as others esteemed them—for my Iliad: perhaps the word nulla may be understood as extending to Homer himself.

123. *O thou whosoever, &c.*] Afflate—hast read so much of Cratinus, as to be influenced and inspired with his spirit. Cratinus was a Greek comic poet, who, with a peculiar boldness and energy, satirized the evil manners of his time. The poet is about to describe what sort of readers he chooses for his Satires, and those whom he does not choose.

124. *Art pale.*] With reading and studying hast contracted that paleness of countenance, which is incident to studious people. See Juv. sat. vii. l. 97; and Pers. sat. v. l. 62.

—*Angry Eupolis.*] This was another comic poet, who, incensed at the vices of the Athenians, lashed them in the severest manner. He is said to have been thrown into the sea by Alcibiades, for some verses written against him.

—*With the very great old man.*] The poet here meant is Aristophanes, who lived to a very great age. He was of a vehement spirit, had a genius turned to raillery, wit free and elevated, and courage not to fear the person when vice was to be reproved. He wrote thirty-four comedies, whereof eleven only remain.

Hor. lib. i. sat. iv. l. 1, mentions all these three poets together.

Persius gives him the epithet of prægrandi, either on account of his age, for he lived till he was fourscore, or on account of the great eminence of his writings, for he was the prince of the old comedy, as Menander was of the new; but so as we must join, says Ainsworth, Eupolis and Cratinus with the former, Diphilus and Polemon with the latter.

125. *These too behold.*] Look also on these Satires of mine.

—*If haply any thing more refined, &c.*] The poet speaks modestly of his own writings, si forte, (see before, l. 44, 5.) if it should so happen, that thou shouldest meet with any thing more clear, well digested, pure, refined than ordinary. Metaph. taken from liquors, which, by being often boiled, lose much of their quantity, but gain more strength and clearness. It is said of Virgil, that he would make fifty verses in a morning, or more, and in the evening correct and purge them till they were reduced to about ten.

126. *Let the reader glow, &c.*] If, says

Non hic, qui in crepidas Graiorum ludere gestit
Sordidus, et lusco qui possit dicere, Lusce:
Sese aliquem credens, Italo quod honore supinus,
Fregerit heminas Areti ædilis iniquas.
Nec, qui abaco numeros, et secto in pulvere metas,
Scit risisse vafer; multum gaudere paratus,
Si Cynico barbam petulans Nonaria vellat.
His, mane, edictum; post prandia, Callirhoën, do.

Persius, there be any thing in my writings better than ordinary, let the reader, who has formed his taste on the writings of the poets above mentioned, glow with a fervour of delight towards the author. This I take to be the meaning of the line, which literally is—

Let the reader glow towards me with an ear evaporated (*i. e.* purified from the false taste of the present times) from thence (*i. e.* from, or by, reading and studying the writings of Cratinus, &c.)—such I wish to be my readers. Vaporo signifies to send out vapours, to evaporate: thus the metaphor is continued through both the lines.

127. *Not he, who delights, &c.*] Persius now marks out those who were not to be chosen for his readers.

The first class of men which he objects to are those who can laugh at the persons and habits of philosophers; this bespeaks a despicable, mean, and sordid mind.

—*Slippers of the Grecians.*] Crepidas Graiorum, a peculiar sort of slippers, or shoes, worn by philosophers—here put by synec. for the whole dress: but it is most likely, that Persius here means the philosophers themselves, and all their wise sayings and institutes; these were originally derived from Greece.

128. *Sordid.*] See note, No. 1, above, at l. 127, ad fin.

—*Say to the blinkard, &c.*] Luscus is he that has lost an eye, a one-eyed man.

Persius means those who can upbraid and deride the natural infirmities or misfortunes of others.

Can mock the blind: and has the wit to cry—
(Prodigious wit!)—"Why, friend, you "want an eye?" BREWSTER.

129. *Thinking himself somebody.*] A person of great consequence.

—*Lifted up, &c.*] Puffed up with self-importance, because bearing an office in some country-district of Italy; and therefore flippant of his abuse, by way of being witty, l. 127, 8.

130. *An ædile, &c.*] An inferior kind of country-magistrate, who had jurisdiction over weights and measures, and had authority to break and destroy those which were false. JUV. sat. x. l. 102.

—*Aretium.*] A city of Tuscany, famous for making earthen-ware, but, perhaps, put here for any country town.

So heminas, half sextaries, little measures holding about three quarters of a pint, are put for measures in general. Comp. JUV. sat. x. 101, 2.

131. *Nor who, arch, &c.*] Another class of people, which Persius would exclude from the number of his readers, are those who laugh at and despise all science whatsoever.

Abacus signifies a bench, slate, or table, used for accounts by arithmeti-

Not he, who delights to sport on the slippers of the Grecians,
Sordid, and who can say to the blinkard, thou blinkard:
Thinking himself somebody; because, lifted up with Italian honour,
An ædile he may have broken false measures at Aretium.
Nor who, arch, knows to laugh at the numbers of an accountable, 131
And bounds in divided dust; prepared to rejoice much,
If petulant Nonaria should pluck a Cynic's beard.
I give to these, in the morning, an edict; after dinner, Callirhoë.

cians, and for figures by arithmeticians —here put for arithmetic and mathematics.

132. *Bounds in divided dust.*] The geometricians made their demonstrations upon dust, or sanded floors, to the end that their lines might easily be changed and struck out again—here geometry is meant.

133. *Petulant Nonaria, &c.*] Who think it an high joke, if they see an impudent strumpet meet a grave Cynic in the street, and pull him by the beard; which was the greatest affront that could be offered. Comp. HOR. sat. iii. lib. i. l. 133, 4.

The ninth hour, or our three o'clock in the afternoon, was the time when the harlots first made their appearance; hence they were called Nonariæ. Perhaps our poet may allude, in this line, to the story of Diogenes, (mentioned by Athen. lib. xiii.) who was in love with Lais, the famous courtezan, and had his beard plucked by her.

134. *In the morning, an edict.*] To such people as these I assign employments suitable to their talents and characters. It has been usually thought, that edictum here means the prætor's edict, and that by Callirhoe is meant some harlot of that name; and therefore this line is to be understood, as if Persius meant that these illiterate fellows should attend the forum in the morning, and the brothel in the evening; but the former seems too serious an employ for men such as he is speaking of.

Marcilius, therefore, more reasonably, takes edictum (consonant to the phrases edictum ludorum, edictum muneris gladiatorii, &c.) to signify a programma, a kind of play-bill, which was stuck up, as ours are, in a morning; and Callirhoe to be the title of some wretched play, written on the story of that famous parricide (who slew her father because he would not consent to her marriage) by some of the writers at which this Satire is levelled, and which was announced to be performed in the evening.

q. d. Instead of wishing such to read my Satires, I consign these pretty gentlemen to the study of the play-bills in the morning, and to an attendance on the play in the evening. Thus this Satire concludes, in conformity with the preceding part of it, with lashing bad writers and their admirers.

Marcilius contends, that this line is to be referred to Nero, against whom, as a poet, this Satire is principally, though covertly, levelled — who, by ordering bills to be distributed, called the people together, in order to hear him sing over his poems on Callirhoe.

SATIRA II.

ARGUMENT.

It being customary among the Romans for one friend to send a present to another on his birth-day—Persius, on the birth-day of his friend Macrinus, presents him with this Satire, which seems (like Juv. *Sat.* x.) *to be founded on Plato's dialogue on prayer, called The Second Alcibiades.*

The Poet takes occasion to expose the folly and impiety of those, who, thinking the gods to be like themselves, imagined that they were to be bribed into compliance with their prayers by sumptuous presents; whereas, in truth, the gods regard not these, but regard only the pure intention of an honest heart.

AD PLOTIUM MACRINUM.

Hunc, Macrine, diem numera meliore lapillo,
Qui tibi labentes apponit candidus annos.
Funde merum genio: non tu prece poscis emaci,
Quæ, nisi seductis, nequeas committere divis:

Line 1. *Macrinus.*] Who this Macrinus was does not sufficiently appear; he was a learned man, and a friend of Persius, who here salutes him on his birth-day.

—*Better stone.*] The ancients reckoned happy days with white pebbles, and unhappy days with black ones, and at the end of the year cast up the reckoning, by which they could see how many happy, and how many unhappy days had past.

The poet here bids his friend distinguish his birth-day among the happiest of his days, with a better, a whiter stone than ordinary. See Juv. sat. xii. 1.

2. *Which.*] *i. e.* Which day—

— *White.*] *i. e.* Happy, good, propitious.

—*Adds to thee sliding years.*] Sets one more complete year to the score, and begins another.

—*Sliding years.*]

Eheu fugaces, Posthume, Posthume,
Labuntur anni.

Hor. ode xiv. lib. ii.

Years that glide swiftly, and almost imperceptibly away.

3. *Pour out wine to your genius.*] The genius was a tutelar god, which they believed to preside at their birth, whom they worshipped every year on their birth-day, by making a libation of wine. They did not slay any beast in sacrifice to their genius on that day, because they

SATIRE II.

ARGUMENT.

In the course of this Satire, which seems to have given occasion to the tenth Satire of Juvenal, Persius mentions the impious and hurtful requests which men make, as well as the bad means which they employ to have their wishes fulfilled.

The whole of this Satire is very grave, weighty, and instructive; and, like that of Juvenal, contains sentiments, more like a Christian than an heathen.

Bishop Burnet says, that "this Satire may well pass for one "of the best lectures in divinity."

TO PLOTIUS MACRINUS.

THIS day, Macrinus, number with a better stone,
Which, white, adds to thee sliding years.
Pour out wine to your genius. You do not ask with mercenary prayer,
Which you cannot commit unless to remote gods;

would not take away life on the day on which they received it. They supposed a genius not only to preside at their birth, but to attend and protect them constantly through their life; therefore, on other days, they sacrificed beasts to their genii.—Hence HOR. lib. iii. ode xvii. l. 14—16.

——*Cras genium mero*
Curabis, et porco bimestri,
Cum famulis operum solutis.

The libation of wine on their birthday was attended also with strewing flowers. The former was an emblem of cheerfulness and festivity: the latter, from their soon fading, of the frailty and shortness of human life.

Tellurem porco, Sylvanum lacte piabant,
Floribus et vido genium, memorem brevis ævi.
HOR. epist. i. lib. ii. l. 143, 4.

3. *Mercenary prayer.*] Emaci, from emo, to buy—*i. e.* with a prayer, with which, as with a bribe, or reward, you were to purchase what you pray for.

4. *Which you cannot commit, &c.*] Which you must offer to the gods in secret, and as if the gods were taken aside, that nobody but themselves should hear what you say to them.

Committere, here, has the sense of—to intrust, to impart.

At bona pars procerum tacita libabit acerra.
Haud cuivis promptum est, murmurque humilesque susurros
Tollere de templis, et aperto vivere voto.
"Mens bona, fama, fides;" hæc clare, et ut audiat hospes.
Illa sibi introrsum, et sub lingua immurmurat, "O si
"Ebullit patrui præclarum funus!—et, O si
"Sub rastro crepet argenti mihi seria, dextro
"Hercule!—Pupillumve utinam, quem proximus hæres
"Impello, expungam! namque est scabiosus, et acri
"Bile tumet—Nerio jam tertia ducitur uxor."
Hæc sancte ut poscas, Tiberino in gurgite mergis
Mane caput, bis, terque; et noctem flumine purgas.
Heus age, responde; minimum est quod scire laboro:

5. *A good part.*] A great many, a large portion.

So HOR. lib. i. sat. i. l. 61. Bona pars hominum; a good many, as we say.

—*Tacit censer.*] Acerra properly signifies the vessel, or pan, in which the incense is burnt in sacrifice: they said their prayers as the smoke of the incense ascended; but these nobles spake so low, as not to be heard by others, so that the incense seemed silently to ascend, unaccompanied with any words of prayer. This seems to be the meaning of tacita libabit acerra. In short, their petitions were of such a nature, that they cared not to utter them loud enough for other people to hear them; they themselves were ashamed of them.

6. *It is not easy, &c.*] As times go, people are not very ready to utter their wishes and prayers publicly, and to remove from the temples of the gods those inward murmurs and low whispers in which their impious petitions are delivered.

7. *And to live, &c.*] *i. e.* To make it their practice to utter their vows and prayers openly, in the sight and hearing of all.

8. "*A good mind, reputation,*" *&c.*] These things, which are laudable and commendable, and to be desired by virtuous people, these they will ask for with a clear and audible voice, so that any stander-by may hear them perfectly.

9. *Those, &c.*] *i. e.* Those things that follow (which are impious and scandalous) and which he does not care should be heard by others, he mutters inwardly.

—*Under his tongue.*] Keeps them within his mouth, fearing to let them pass his lips.

10. "*The pompous funeral.*"] One prays for the death of a rich uncle.

—"*Bubble up.*"] *i. e.* Appear in all its pomp. Ebullit, for ebullierit—metaph. from water when boiling up, which swells, as it were, and runs over.

11. "*A pot of silver,*" *&c.*] Another prays that he may find a vessel of hidden treasure, as he is raking his field. See HOR. lib. ii. sat. vi. l. 10.

—"*Hercules,*" *&c.*] He was supposed to preside over hidden treasures.

12. *Or my ward.*] If it were not to be his lot to have his avarice gratified by finding hidden treasure, yet, says this covetous suppliant, "I have a rich or-"phan under my care, to whom I am "heir-at-law, O that I could but put him "out of the way!" Expungam—blot him out.

13. "*Impel.*"] A metaph. taken from one wave driving on another, and succeeding in its place.

—"*He is scabby,*" *&c.*] Here is an instance of the petitioner's hypocrisy—he pretends not to wish his pupil's death, that he might inherit his estate; but out of compassion to an unhealthy young man, pretends to wish him dead, that he may be released from his sufferings, from his scrofulous disorders.

14. "*A third wife,*" *&c.*] Another prays for the death of his wife, that he may be possessed of all she has, and that he may get a fresh fortune by marrying again. He thinks it very hard that he can't get rid of one, when Ne-

But a good part of our nobles will offer with tacit censer.
It is not easy to every one, their murmur, and low whispers
To remove from the temples, and to live with open prayer.
"A good mind, reputation, fidelity; these clearly, that a "stranger may hear.
Those inwardly to himself and under his tongue he mutters —"O if
"The pompous funeral of my uncle might bubble up? O if
"Under my rake a pot of silver may chink, Hercules being "propitious
"To me! or my ward, whom I the next heir
"Impel, I wish I could expunge! for he is scabby, and with "sharp
"Bile he swells. A third wife is already married by Nerius."
That you may ask these things holily, in the river Tiber you dip
Your head in the morning two or three times, and purge the night with the stream.
Consider, mind, answer, (it is a small thing which I labour to know,)

rius, the usurer, has been so lucky as to bury two, and is now possessed of a third. On the death of the wife, her fortune went to the husband; even what the father had settled out of his estate, if his daughter survived him.

15. *That you may ask, &c.*] That the gods may be propitious, and give a favourable answer to your prayers, you leave no rite or ceremony unobserved, to sanctify your person, and render yourself acceptable.

—*In the river Tiber, &c.*] It was a custom among the ancients, when they had vows or prayers to make, or to go about any thing of the religious or sacred kind, to purify themselves by washing in running water.

Attrectare nefas, donec me flumine vivo
Abluero— See Æn. ii. l. 719, 20.

Hence the Romans washed in the river Tiber—sometimes the head, sometimes the hands, sometimes the whole body.

—*You dip.*] Or put under water. Those who were to sacrifice to the infernal gods only sprinkled themselves with water; but the sacrificers to the heavenly deities plunged themselves into the river, and put their heads under water. See Juv. sat. vi. l. 522.

16. *In the morning.*] At the rising of the sun; the time when they observed this solemnity in honour of the celestial gods: their ablutions in honour of the Dii Manes, and infernal gods, were performed at the setting of the sun. Juv. ubi supra.

—*Two or three times.*] The number three was looked upon as sacred in religious matters. Juv. ubi supra.

Terna tibi hæc primum triplici diversa colore
Licia circumdo, terque hæc altaria circum
Effigiem duco: numero Deus impare gaudet.

Virg. ecl. viii. l. 73—5; and note there, 75. Delph. See G. i. 345.

—*Purge the night, &c.*] After nocturnal pollution they washed. Comp. Deut. xxiii. 10, 11. The ancients thought themselves polluted by the night itself, as well as by bad dreams in the night, and therefore purified themselves by washing their hands and heads every morning, which custom the Turks observe to this day.

17. *Consider, mind, &c.*] The poet, having stated the impiety of these worshippers, now remonstrates with them

De Jove quid sentis?—Estne ut præponere cures
Hunc cuiquam!—Cuinam? vis Staio? an, scilicet, hæres?
Quis potior judex? puerisve quis aptior orbis?
Hoc igitur, quo tu Jovis aurem impellere tentas,
Dic agedum Staio. Proh Jupiter! O bone, clamet,
Jupiter!—At sese non clamet Jupiter ipse?
Ignovisse putas, quia, cum tonat, ocyus ilex
Sulfure discutitur sacro, quam tuque domusque?
An, quia non fibris ovium, Ergennaque jubente,
Triste jaces lucis, evitandumque bidental,
Idcirco stolidam præbet tibi vellere barbam
Jupiter? Aut quidnam est, qua tu mercede deorum
Emeris auriculas? pulmone, et lactibus unctis?
Ecce avia, aut metuens divum matertera, cunis
Exemit puerum, frontemque, atque uda-labella,
Infami digito, et lustralibus ante salivis

on their insult offered to the gods. See AINSW. Heus, No. 3.

"Come," says he, "let me ask you a "short question."

18. *What think you of Jove?*] What are your notions, what your conceptions of the god which you pray to, and profess to honour?

—*Is he, that you would care, &c.*] Do you think him preferable to any mortal man?

19. *To whom*—] Do you prefer him?

—*Will you to Staius?*] Will you prefer him to Staius?

—*Do you doubt, &c.*] Do you hesitate in determining? which is the best judge, or the best guardian of orphans, Jupiter or Staius? From this it appears, that this Staius was some notorious wretch, who had behaved ill in both these capacities.

22. *Say it to Staius.*] As you must allow Staius not comparable to Jupiter, but, on the contrary, a very vile and wicked man, I would have you, that you may judge the better of the nature of your petitions, propose to Staius what you have proposed to Jupiter—how would Staius receive it?

—*O Jupiter! &c. would he cry.*] Even Staius, bad as he is, would be shocked and astonished, and call on Jupiter for vengeance on your head.

23. *And may not Jupiter, &c.*] Think you that Jupiter then may not, with the highest justice, as well as indignation, call on himself for vengeance on you?

24. *To have forgiven.*] Do you suppose that Jupiter is reconciled to your treatment of him, because you and yours are visited with no marks of divine vengeance?

26. *Bowels of sheep.*] Offered in sacrifice by way of expiation.

—*Ergenna.*] Ergennas was the name of some famous soothsayer, whose office it was to divine, by inspecting the entrails of the sacrifices.

27. *A sad bidental.*] When any person was struck dead by lightning, immediately the priest (aliquis senior qui publica fulgura condit, JUV. sat. vi. l. 586.) came and buried the body, enclosed the place, and erecting there an altar, sacrificed two two-year-old sheep (bidentes) —hence the word bidental is applied by authors, indifferently, to the sacrifice, to the place, or (as here) to the person.

—*In the groves.*] Or woods, where the oak was rent with lightning, and where you remained unhurt. Comp. l. 24, 5.

28. *Jupiter offer you, &c.*] Because you have hitherto escaped, do you imagine that you are at full liberty to insult Jupiter as you please, and this with impunity, and even with the divine permission and approbation?

Plucking or pulling a person by the beard was one of the highest marks of

What think you of Jove? is he, that you would care to prefer
Him to any one? to whom? will you to Staius? what!—do
you doubt?
Who is the better judge? who the fittest for orphan children?
This, therefore, with which you try to persuade the ear of Jove,
Come, say it to Staius: O Jupiter! O good Jupiter! would
he cry:
And may not Jupiter cry out upon himself?
Do you think him to have forgiven, because, when he
thunders, the oak sooner
Is thrown down, by the sacred sulphur, than both you, and
your house?
Or because, with the bowels of sheep, Ergenna commanding,
You do not lie a sad, and to-be-avoided bidental, in the groves,
Therefore does Jupiter offer you his foolish beard to pluck?
Or what is it? with what reward hast thou bought the ears
Of the gods? with lungs, and with greasy entrails?
Lo! a grandmother, or an aunt fearing the gods, from
the cradle
Takes a boy, and his forehead and his wet lips,
With infamous finger, and with purifying spittle, she before-
hand

contempt and insult that could be offered—see sat. i. l. 133, note; for the beard was cherished and respected as a mark of gravity and wisdom—see Juv. sat. xiv. 12, note; and Juv. vi. l. 15, 16.

29. *Or what is it?*] i. e. What hast thou done, that thou art in such high favour with the gods?

—*With what reward, &c.*] With what bribe hast thou purchased the divine attention?

30. *With lungs.*] Contemptuously put here, per meton. for any of the larger intestines of beasts offered in sacrifice.

—*And with greasy entrails.*] Lactes signifies the small guts, through which the meat passeth first out of the stomach: perhaps so called from the lacteals, or small vessels, the mouths of which open into them to receive the chyle, which is of a white or milky colour. The poet says, unctis lactibus, because they are surrounded with fat.

The poet mentions these too in a sneering way, as if he had said, "What! "do you think that you have corrupted "the gods with lungs and guts?"

31. *Lo! a grandmother, &c.*] The poet now proceeds to expose the folly of those prayers which old women make for children.

—*An aunt.*] Matertera—quasi mater altera—the mother's sister, the aunt on the mother's side, as amita is on the father's side.

—*Fearing the gods.*] Metuens divum—superstitious; for all superstition proceeds from fear and terror; it is therefore that superstitious people are called in Greek δεισιδαιμονες, from δειδω, to fear, and δαιμων, a dæmon, a god. See Acts xvii. 22.

32. *His forehead, &c.*] Persius here ridicules the foolish and superstitious rites which women observed on these occasions.

First, after having taken the infant out of the cradle, they, before they began their prayers, wetted the middle finger with spittle, with which they anointed the forehead and lips of the child, by way of expiation, and preservative against magic.

—*Wet lips.*] i. e. Of the child, which are usually wet with drivel from the mouth.

33. *Infamous finger.*] The middle finger, called infamis, from its being made

Expiat; urentes oculos inhibere perita.
Tunc manibus quatit, et spem macram, supplice voto,
Nunc Licini in campos, nunc Crassi mittit in ædes.
"Hunc optent generum rex et regina! puellæ
"Hunc rapiant! quicquid calcaverit hic, rosa fiat!"
Ast ego nutrici non mando vota: negato,
Jupiter, hæc illi, quamvis te albata rogarit.
  Poscis opem nervis, corpusque fidele senectæ:
Esto, age: sed grandes patinæ, tucetaque crassa
Annuere his superos vetuere, Jovemque morantur.
  Rem struere exoptas, cæso bove; Mercuriumque
Arcessis fibra: "da fortunare penates!
"Da pecus, et gregibus fœtum!"—Quo, pessime, pacto,

use of in a way of scorn to point at infamous people. See sat. x. l. 53, and note.

33. *Purifying spittle.*] They thought fasting spittle to contain great virtue against fascination, or an evil eye: therefore with that, mixed with dust, they rubbed the forehead and lips by way of preservative. Thus in Petronius —"Mox turbatum sputo pulverem, anus "medio sustulit digito, frontemque re- "pugnantis signat."

—*She beforehand.*] *i. e.* Before she begins her prayers for the child.

34. *Expiates.*] See above, note on l. 32, ad fin.

—*Skilled to inhibit, &c.*] Skilful to hinder the fascination of bewitching eyes. Uro signifies, lit. to burn; also to injure or destroy. Virg. G. ii. l. 196. One sort of witchcraft was supposed to operate by the influence of the eye. Virg. ecl. iii. 103.

35. *Then shakes him, &c.*] Lifts him up, and dandles him to and fro, as if to present him to the gods.

—*Her slender hope.*] The little tender infant.

—*With suppliant wish.*] Or prayer. Having finished her superstitious rites of lustration, she now offers her wishes and prayers for the infant.

36. *She now stands, &c.*] Mittit is a law term, and taken from the prætor's putting a person in possession of an estate which was recovered at law. Here it denotes the old woman's wishing, and, in desire, putting the child in possession of great riches, having her eye on the possessions of Crassus and Licinius, the former of which (says Plutarch) purchased so many houses, that, at one time or other, the greatest part of Rome came into his hands. Licinius was a young slave of so saving a temper, that he let out the offals of his meat for interest, and kept a register of debtors. Afterwards he was made a collector in Gaul, where he acquired (as Persius expresses it, sat. iv. l. 56. quantum non milvus oberret) "more "lands than a kite could fly over."

37. "*King and queen wish,*" *&c.*] May he be so opulent as that even crowned heads may covet an alliance with him as a son-in-law.

37, 8, "*Girls seize him.*"] May he be so beautiful and comely, the girls may all fall in love with him, and contend who shall first seize him for her own.

38. "*Shall have trodden upon,*" *&c.*] This foolish, extravagant hyperbole well represents the vanity and folly of these old women, in their wishes for the children.

39. *But to a nurse, &c.*] For my part, says Persius, I shall never leave it to my nurse to pray for my child.

39, 40. *Deny, O Jupiter, &c.*] If she should ever pray thus for a child of mine, I beseech thee, O Jupiter, to deny such petitions as these, however solemnly she may offer them.

40. *Tho' cloth'd in white.*] Though arrayed in sacrificial garments. The ancients, when they sacrificed and offered to the gods, were clothed with white garments, as emblems of innocence and purity.

41. *You ask strength, &c.*] Another prays for strength of nerves, and that

Expiates, skilled to inhibit destructive eyes.
Then shakes him in her hands, and her slender hope, with suppliant wish,
She now sends into the fields of Licinius, now into the houses of Crassus.
" May a king and queen wish this boy their son-in-law; " may the girls
" Seize him; whatever he shall have trodden upon, may it be-" come a rose!"
But to a nurse I do not commit prayer: deny,
O Jupiter, these to her, tho' cloth'd in white she should ask.
You ask strength for your nerves, and a body faithful to old age:
Be it so—go on: but great dishes, and fat sausages,
Have forbidden the gods to assent to these, and hinder Jove.
You wish heartily to raise a fortune, an ox being slain, and Mercury
You invite with inwards—" grant the household gods to " make me prosperous!
" Give cattle, and offspring to my flocks!"—Wretch, by what means,

his body may not fail him when he comes to be old.

42. *Be it so—go on.*] I see no harm in this, says Persius; you ask nothing but what may be reasonably desired, therefore I don't find fault with your praying for these things—go on with your petitions.

—*Great dishes.*] But while you are praying for strength of body, and for an healthy old age, you are destroying your health, and laying in for a diseased old age, by your gluttony and luxury.

—*Sausages.*] Tuceta, a kind of meat made of pork or beef chopped, or other stuff, mingled with suet.

43. *Have forbidden, &c.*] While you are praying one way, and living another, you yourself hinder the gods from granting your wishes.

—*Hinder Jove.*] Prevent his giving you health and strength, by your own destroying both.

The poet here ridicules those inconsistent people, who pray for health and strength of body, and yet live in such a manner as to impair both. Nothing but a youth of temperance is likely to ensure an old age of health. This is finely touched by the masterly pen of our Shakespeare:

Though I look old, yet I am strong and lusty:
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly——

As you like it, act ii. sc. iii.

44. *You wish, &c.*] Another is endeavouring to advance his fortune by offering costly sacrifices, little thinking that these are diminishing what he wants to augment.

—*Ox being slain.*] *i. e.* In sacrifice—in order to render the god propitious; but you don't recollect that by this you have an ox the less.

—*Mercury.*] The god of gain.

45. *You invite.*] Arcessis—send for, as it were—invite to favour you.

—*With inwards.*] Extis, the entrails of beasts offered in sacrifice.

—" *The household gods,*" *&c.*] " Grant " O Mercury," say you, " that my do-" mestic affairs may prosper!" See Ainsw. Penates.

46. *Give cattle,*" *&c.*] Grant me a

Tot tibi cum in flammis junicum omenta liquescant?
Et tamen hic extis, et opimo vincere farto
Intendit: "jam crescit ager, jam crescit ovile;
"Jam dabitur, jam jam:" donec deceptus, et exspes,
Nequicquam fundo suspiret nummus in imo.
 Si tibi crateras argenti, incusaque pingui
Auro dona feram, sudes; et pectore lævo
Excutias guttas: lætari prætrepidum cor.
Hinc illud subiit, auro sacras quod ovato
Perducis facies. Nam, fratres inter ahenos,
Somnia pituita qui purgatissima mittunt,
Præcipui sunto; sitque illis aurea barba.
 Aurum vasa Numæ, Saturniaque impulit æra:
Vestalesque urnas, et Tuscum fictile mutat.

number of cattle, and let all my flocks be fruitful, and increase!

46. *Wretch, by what means?*] How, thou silliest of men, can this be?

47. *When the cauls of so many, &c.*] When you are every day preventing all this, by sacrificing your female beasts before they are old enough to breed, and thus, in a two-fold manner, destroying your stock?

—*The cauls.*] Omentum is the caul or fat that covers the inwards.

—*Melt in flames.*] Being put on the fire on the altar.

—*For you.*] In hopes to obtain what you want.

48. *For this man, &c.*] Thinks he shall overcome the gods with the multitude of sacrifices which he offers—this is his intention.

—*With bowels.*] The inwards of beasts offered in sacrifice.

—*A rich pudding.*] They offered a sort of pudding, or cake, made of bran, wine, and honey.

49. "*Now the field increases.*"] Says he, fancying his land is better for what he has been doing.

—"*Now the sheep-fold.*"] "Now methinks my sheep breed better,"

50. "*Now it shall be given,*" &c.] "Methinks I already see my wishes fulfilled—every thing will be given me that I asked for."

—"*Now presently.*"] "I shall not be able to wait much longer."

—*Till deceived and hopeless.*] Till, at length, he finds his error, and that, by hoping to increase his fortune by the multitude of his sacrifices, he has only just so far diminished it—he has nothing left but one poor solitary sesterce at the bottom of his purse, or chest: which, finding itself deceived, and hopeless of any accession to it, sighs, as it were, in vain, for the loss of its companions, which have been so foolishly spent and thrown away.

The Roman nummus, when mentioned as a piece of money, was the same with the sestertius, about one penny three farthings. The prosopopeia here is very humorous.

53. *If to thee cups, &c.*] Men are apt to think the gods like themselves, pleased with rich and costly gifts—to such the poet now speaks.

If, saith Persius, I should make you a present of a fine piece of silver plate, or of some costly vessel of the finest gold—

—*You would sweat.*] You would be so pleased and overjoyed, that you would break into a sweat with agitation.

—*Left breast.*] They supposed the heart to lie on the left side.

54. *Shake out drops.*] *i. e.* You would weep, or shed tears. Lachrymas excutere, to force tears. TER. Heaut. act i. sc. i. l. 115. Tears of joy would drop, as it were, from your very heart. Lachrymor præ gaudio. TER. Some understand læva here in the sense of foolish, silly; as in VIRG. ecl. i. 16. Casaub.

—*Your over-trembling heart, &c.*] Palpitating with unusual motion, from the

When the cauls of so many young heifers can melt for you in flames?
And yet this man to prevail with bowels, and with a rich pudding
Intends: "Now the field increases, now the sheep-fold—
"Now it shall be given, now presently:" till deceived, and hopeless,
In vain the nummus will sigh in the lowest bottom.
 If to thee cups of silver, and gifts wrought with rich gold
I should bring, you would sweat, and from your left breast
Shake out drops—your over-trembling heart would rejoice.
Hence that takes place, that with gold carried in triumph you
Overlay the sacred faces. For, among the brazen brothers,
Let those who send dreams most purged from phlegm
Be the chief, and let them have a golden beard.
 Gold has driven away the vessels of Numa, and the Saturnian brass,
And changes the vestal urns, and the Tuscan earthen-ware.

suddenness and emotion of your surprize and joy, would be delighted.

55. *That takes place.*] The notion or sentiment takes place in your mind, that, because you are so overjoyed at receiving a rich and sumptuous present of silver or gold, therefore the gods must be so too—judging of them by yourself.

—*Gold carried in triumph, &c.*] Hence, with the gold taken as a spoil from an enemy, and adorning the triumph of the conqueror, by being carried with him in his ovation, you overlay the images of the gods—thus complimenting the gods with what has been taken from your fellow mortals by rapine and plunder.

56. *The brazen brothers.*] There stood in the porch of the Palatine Apollo fifty brazen statues of the fifty sons of Ægyptus, the brother of Danaus, who, having fifty sons, married them to the fifty daughters of Danaus, and, by their father's order, they all slew their husbands in the night of their marriage, except Hypermnestra, who saved Lynceus. See Hor. lib. iii. ode xi. l. 30, &c.

These were believed to have great power of giving answers to their inquirers, in dreams of the night, relative to cures of disorders.

57. *Most purged, &c.*] Most clear and true, as most defecated and uninfluenced by the gross humours of the body.

58. *Be the chief.*] Let these be had in honour above the rest—*q. d.* Bestow most on those from whom you expect most.

—*A golden beard.*] This alludes to the image of Æsculapius, in the temple of Epidaurum, which was supposed to reveal remedies for disorders in dreams. This image had a golden beard, which Dionysius the tyrant of Syracuse took away, saying jestingly, that, "as the "father of Æsculapius, Apollo, had no "beard, it was not right for the son "to have one."

This communicating, through dreams, such remedies as were adapted to the cure of the several disorders of the inquirers, was at first accounted the province of Apollo and Æsculapius only; but, on the breaking out of Egyptian superstition, Isis and Osiris were allowed to have the same power, as were also the fifty sons of Ægyptus, here called the brazen brothers, from their statues of brass.

59. *Driven away, &c.*] Has quite expelled from the temples the plain and simple vessels made use of in the days of Numa, the first founder of our religious rites. See Juv. sat. xi. l. 115, 16.

—*The Saturnian brass.*] The brazen vessels which were in use when Saturn reigned in Italy.

60. *Changes the vestal urns.*] The pitchers, pots, and other vessels, which the vestal virgins used in celebrating

O curvæ in terras animæ, et cœlestium inanes!
Quid juvat hoc, templis nostros immittere mores,
Et bona diis ex hac scelerata ducere pulpa?
Hæc sibi corrupto Casiam dissolvit olivo:
Et Calabrum coxit, vitiato murice, vellus.
Hæc baccam conchæ rasisse; et stringere venas
Ferventis massæ, crudo de pulvere, jussit.
Peccat et hæc, peccat: vitio tamen utitur. At vos
Dicite, pontifices, in sacris quid facit aurum?
Nempe hoc, quod Veneri donatæ a virgine pupæ.
Quin damus id superis, de magna quod dare lance
Non possit magni Messalæ lippa propago:
Compositum jus, fasque animi; sanctosque recessus

the rites of Vesta, and which were anciently of earthen-ware, are now changed into gold. Comp. JUV. sat. vi. l. 342, 3.

60. *The Tuscan earthen-ware.*] Aretium, a city of Tuscany, was famous for earthen-ware, from whence it was carried to Rome, and to other parts of Italy. This was now grown quite out of use. Comp. JUV. sat. xi. l. 109, 10; and JUV. sat. iii. l. 168.

The poet means to say, that people, now-a-days, had banished all the simple vessels of the ancient and primitive worship, and now, imagining the gods were as fond of gold as they were, thought to succeed in their petitions, by lavishing gold on their images. Comp. Isa. xlvi. 6.

61. *O souls bowed, &c.*] This apostrophe, and what follows to the end, contain sentiments worthy the pen of a Christian.

62. *What doth this avail.*] What profiteth it.

—*To place our manners, &c.*] Immittere—to admit, or suffer to enter. Our manners—*i. e.* our ways of thinking, our principles of action—who, because we so highly value, and are so easily influenced by rich gifts, think the gods will be so too. See AINSW. Immitto, No. 3, and 7.

63. *And to esteem, &c.*] To prescribe, infer, or reckon what is good in their sight, and acceptable to them.

—*Out of this wicked pulp.*] From the dictates of this corrupted and depraved flesh of ours. Flesh here, as often in S. S. means the fleshly, carnal mind, influenced by, and under the dominion of, the bodily appetites—των σαρκικων επιθυμιων, 1 Pet. ii. 11. "That which is "born of the flesh is flesh." John iii. 6.

Pulpa literally means the pulp, the fleshy part of any meat—a piece of flesh without bone. AINSW.

64. *This.*] This same flesh—

—*Dissolves for itself Cassia, &c.*] Cassia, a sweet shrub, bearing spice like cinnamon, here put for the spice; of this and other aromatics mingled with oil, which was hereby corrupted from its simplicity, they made perfumes, with which they anointed themselves.

65. *Hath boiled, &c.*] To give the wool a purple dye, in order to make it into splendid and sumptuous garments. See JUV. sat. xii. 38, 9.

The best and finest wool came from Calabria. The murex was a shell-fish, of the blood of which the purple dye was made. The best were found about Tyre. See VIRG. Æn. iv. 262. HOR. epod. xii. 21.—Vitiated—*i. e.* corrupted to the purposes of luxury.

66. *To scrape, &c.*] This same pulp, or carnal mind, first taught men to extract pearls from the shell of the pearl-oyster, in order to adorn themselves.

—*And to draw, &c.*] Stringeret—to bring into a body or lump (AINSW.) the veins of gold and silver, by melting down the crude ore. Ferventis massæ—the mass of gold or silver ore heated to fusion in a furnace, and thus separating them from the dross and earthy particles.

The poet is shewing, that the same depraved and corrupt principle, which leads men to imagine the gods to be like

O souls bowed to the earth—and void of heavenly things!
What doth this avail, to place our manners in the temples,
And to esteem things good to the gods out of this wicked pulp?
This dissolves for itself Cassia in corrupted oil,
And hath boiled the Calabrian fleece in vitiated purple.
This has commanded to scrape the pearl of a shell, and to draw the veins
Of the fervent mass from the crude dust.
This also sins, it sins: yet uses vice. But ye,
O ye priests, say what gold does in sacred things?
Truly this, which dolls given by a virgin to Venus.
But let us give that to the gods, which, to give from a great dish,
The blear-eyed race of great Messala could not—
What is just and right disposed within the soul, and the sacred recesses

themselves, and to be pleased with gold and silver because men are, is the inventor and contriver of all manner of luxury and sensual gratifications.

68. *This also sins, &c.*] This evil corrupted flesh is the parent of all sin, both in principle and practice. Comp. Rom. vii. 18—24.

—*Yet uses vice.*] Makes some use of vice, by way of getting some emolument from it, some profit or pleasure.

69. *O ye priests, &c.*] But tell me, ye ministers of the gods, who may be presumed to know better than others, what pleasure, profit, or emolument, is there to the gods, from all the gold with which the temples are furnished and decorated?

70. *Truly this, &c.*] The poet answers for them—"Just as much as there is to "Venus, when girls offer dolls to her." Pupa, a puppet, a baby, or doll, such as girls played with while little, and, being grown big, and going to be married, offered to Venus, hoping, by this, to obtain her favour, and to be made mothers of real children. The boys offered their bullæ to their household gods. JUV. sat. xiii. 33, note.

71. *But let us give, &c.*] The poet now is about to shew with what sacrifices the gods will be pleased, and consequently what should be offered.

—*A great dish.*] The lanx—lit. a deep dish—signifies a large censer, appropriated to the rich; but sometimes they made use of the acerra (v. 5.), a small censer appropriated to the poor.

72. *The blear-eyed race, &c.*] Val. Corv. Messala took his name from Messana, a city of Sicily, which was besieged and taken by him; he was the head of the illustrious family of the Messalæ. The poet here aims at a descendant of his, who degenerated from the family, and so devoted himself to gluttony, drunkenness, and luxury of all kinds, that, in his old age, his eyelids turned inside out.

Let us offer to the gods, says Persius, that which such as the Messalæ have not to offer, however large their censers may be, or however great the quantities of the incense put within them.

73. *What is just and right.*] Jus is properly that which is agreeable to the laws of man—fas, that which is agreeable to the divine laws.

—*Disposed.*] Settled, fashioned, set in order or composed, fitted, set together, within the soul.—It is very difficult to give the full idea of compositum in this place by any single word in our language.

73, 4. *The sacred recesses of the mind.*] The inward thoughts and affections—what St. Paul calls *τα κρυπτα των ανθρωπων*. Rom. ii. 16. Prov. xxiii. 26.

Mentis, et incoctum generoso pectus honesto.
Hæc cedo, ut admoveam templis, et farre litabo.

74. *A breast imbrued, &c.*] Incoctum —metaph. taken from wool, which is boiled, and so thoroughly tinged with the dye. It signifies that which is infused; not barely dipped, as it were, so as to be lightly tinged, but thoroughly soaked, so as to imbibe the colour. See VIRG. G. iii. 307.

75. *That I may bring to the temples.*] Let me be possessed of these, that I may

Of the mind, and a breast imbrued with generous honesty—
These give me, that I may bring to the temples, and I will sacrifice with meal.

with these approach the gods, and then a little cake of meal will be a sufficient offering. Comp. VIRG. Æn. v. 745; and HOR. lib. iii. ode xxiii. l. 17, &c.

Lito not only signifies to sacrifice, but, by that sacrifice, to obtain what is sought for.

Tum Jupiter faciat ut semper
Sacrificem, nec unquam litem.
PLAUT. in Persa.

SATIRA III.

ARGUMENT.

Persius, in this Satire, in the person of a Stoic preceptor, upbraids the young men with sloth, and with neglect of the study of philosophy. He shews the sad consequences which will attend them throughout life, if they do not apply themselves early to the knowledge of virtue.

NEMPE hæc assidue? Jam clarum mane fenestras
Intrat, et angustas extendit lumine rimas.
Stertimus, indomitum quod despumare Falernum
Sufficiat, quinta dum linea tangitur umbra.

Line 1. "*What—these things constantly?*"] The poet here introduces a philosopher, rousing the pupils under his care from their sloth, and chiding them for lying so late in bed. "What," says he "is this to be every day's "practice?"

—"*Already the clear morning,*" *&c.*] *q. d.* You ought to be up and at your studies by break of day; but here you are lounging in bed at full day-light, which is now shining in at the windows of your bed-room.

2. "*Extends with light,*" *&c.*] Makes them appear wider, say some. But Casaubon treats this as a foolish interpretation. He says, that this is an "Hypallage. "Not that the chinks are extended, or "dilated, quod quidem inepte scribunt, "but the light is extended, the sun "transmitting its rays through the chinks "of the lattices."

Dr. Sheridan says—"this image (an-"gustas extendit lumine rimas) very "beautifully expresses the widening of "a chink by the admission of light." But I do not understand how the light can be said to widen a chink, if we take the word widen in its usual sense, of making any thing wider than it was. Perhaps we may understand the verb extendit, here, as extending to view— *i. e.* making visible the interstices of the lattices, which, in the dark, are imperceptible to the sight, but when the morning enters become apparent. It should seem, from this passage, that the fenestræ of the Romans were lattice windows.

But the best way is to abide by experience, which is in favour of the first explanation; for when the bright sun shines through any chink or crack, there is a dazzling which makes the chink or crack appear wider than it really is. Of the first glass windows, see Jortin, Rem. vol. iv. p. 196.

3. "*We snore.*"] Stertimus—*i. e.* stertitis. The poet represents the philosopher speaking in the first person, but it is to be understood in the second —"We students," says he, as if he

SATIRE III.

ARGUMENT.

The title of this Satire, in some ancient manuscripts, was, "The Reproach of Idleness;" though in others it is inscribed, "Against the Luxury and Vices of the Rich;"—in both of which the poet pursues his intention, but principally in the former.

"What—these things constantly? Already the clear
"morning enters
"The windows, and extends with light the narrow chinks.
"We snore, what to digest untamed Falernan
"Might suffice: the line is already touched with the fifth
"shadow.

included himself, but meaning, no doubt, those to whom he spake. Comp. sat. i. l. 13.

—"*To digest untamed*," *&c.*] Instead of rising to study, we (*i. e.* ye young men) are sleeping, as long as would suffice to get rid of the fumes of wines, and make a man sober, though he went to bed ever so drunk.

—"*To digest.*"] Despumare—metaph. taken from new wine, or any other fermenting liquor, which rises in froth or scum: the taking off this scum or froth was the way to make the liquor clear, and to quiet its working. Thus the Falernan, which was apt, when too much was drunk of it, to ferment in the stomach, was quieted and digested by sleep. The epithet indomitum refers to this fermenting quality of the wine.

Perhaps the master here alludes to the irregularities of these students, who, instead of going to bed at a reasonable hour and sober, sat up late drinking, and went to bed with their stomachs full of Falernan wine.

4. "*The line is already touched*," *&c.*] Hypallage; for quinta linea jam tangitur umbra, *i. e.* the fifth line, the line or stroke which marks the fifth hour, is touched with the shadow of the gnomon on the sun-dial.

The ancient Romans divided the natural day into twelve parts. Sun-rising was called the first hour; the third after sun-rising answers to our nine o'clock; the sixth hour was noon; the ninth answers to our three o'clock P. M. and the twelfth was the setting of the sun, which we call six o'clock P. M. The fifth hour, then, among the Romans, answers to our eleven o'clock A. M. The students slept till eleven—near half the day.

En, quid agis? siccas insana canicula messes
Jamdudum coquit, et patula pecus omne sub ulmo est.
Unus ait comitum, " Verumne? Itane? Ocius adsit
" Huc aliquis. Nemon'?" Turgescit vitrea bilis:
Finditur, Arcadiæ pecuaria rudere credas.
Jam liber, et bicolor positis membrana capillis,
Inque manus chartæ, nodosaque venit arundo.
Tum queritur, crassus calamo quod pendeat humor;
Nigra quod infusa vanescat sepia lympha:
Dilutas, queritur, geminet quod fistula guttas.
O miser, inque dies ultra miser! huccine rerum
Venimus? at cur non potius, teneroque columbo
Et similis regum pueris, pappare minutum
Poscis, et iratus mammæ, lallare recusas?

5. "*Lo! what do you?*"] What are you at—why don't you get up?

—"*The mad dog-star.*"] Canicula—a constellation, which was supposed to arise in the midst of summer, when the sun entered Leo; with us the dog-days. This is reckoned the hottest time in the year; and the ancients had a notion, that the influence of the dog-star occasioned many disorders among the human species, but especially madness in dogs.

Jam Procyon furit,
Et stella vesani Leonis,
Sole dies referente siccos.
HOR. ode xxix. lib. iii. l. 18—20.
Rabiosi tempora signi.
HOR. sat. vi. lib. i. l. 126.
The dog-star rages. POPE.

6. "*Long since is ripening.*"] They supposed that the intense heat, at that time of the year, was occasioned by the dog-star, which rose with the sun, and forwarded the ripening of the corn. The poets followed this vulgar error, which sprang from the rising of the dog-star when the sun entered into Leo; but this star is not the cause of greater heat, which is, in truth, only the effect of the particular situation of the sun at that season.

—"*All the flock,*" *&c.*]
Jam pastor umbras cum grege languido
Rivumque fessus quærit, et horridi
Dumeta Silvani——
HOR. ode xxix. lib. iii. l. 21—3.
Nunc etiam pecudes umbras et frigora captant. VIRG. ecl. ii. 8.

7. *Fellow students.*] This seems to be the meaning of comites in this place.

—"*Quick,*" *&c.*] Let some of the servants come immediately, and bring my clothes, that I may get up.

8. "*Is there nobody,*" *&c.*] Does nobody hear me call?

—*Vitreous bile swells.*] He falls into a violent passion at nobody's answering.

Horace speaks of splendida bilis, clear bile—*i. e.* furious—in opposition to the atra bilis, black bile, which produces melancholy. This is probably the meaning of vitrea, glassy, in this place.

9. "*I am split.*"] Says the youth, with calling so loud for somebody to come to me—

—"*That you'd believe,*" *&c.*] You may well say you are ready to split, for you make such a noise, that one would think that all the asses in Arcadia were braying together, answers the philosopher. Eclipsis. Arcadia, a midland country of Peloponnesus, very good for pasture, and famous for a large breed of asses. See JUV. sat. vii. l. 160, note.

10. *Now a book.*] At last he gets out of bed, dresses himself, and takes up a book.

—*Two-coloured parchment.*] The students used to write their notes on parchment: the inside, on which they wrote, was white: the other side, being the outer side of the skin, on which the wool or hair grew, was of a yellow cast. See JUV. sat. vii. l. 23, note.

—*The hairs,* *&c.*] The hairs, or wool, which grew on the skin, were scraped off, and the parchment smoothed, by rubbing it with a pumice-stone.

11. *Paper.*] Charta signifies any material to write upon. The ancients made it of various things, as leaves, bark of

"Lo! what do you? the mad dog-star the dry harvests
"Long since is ripening, and all the flock is under the "spreading elm."
Says one of the fellow-students—"Is it true? Is it so? "Quick let somebody
"Come hither—Is there nobody?"—vitreous bile swells.
"I am split;"—"that you'd believe the cattle of Arcadia to bray."
Now a book, and two-coloured parchment, the hairs being laid aside,
And there comes into his hand paper, and a knotty reed.
Then he complains that a thick moisture hangs from the pen:
That the black cuttle-fish vanishes with water infused:
He complains that the pipe doubles the diluted drops.
"O wretch! and every day more a wretch! to this pass
"Are we come? but why do you not rather, like the tender dove,
"And like the children of nobles, require to eat pap,
"And angry at the nurse, refuse her to sing lullaby?"—

trees, &c. and the Egyptians of the flag of the river Nile, which was called papyrus—hence the word paper. Charta Pergamena, *i. e.* apud Pergamum inventa (PLIN. Ep. xiii. 12.) signifies the parchment or vellum which they wrote upon, and which was sometimes indifferently called charta, or membrana. Comp. HOR. sat. x. lib. i. l. 4; and sat. iii. lib. ii. l. 2.

But chartæ here seems to mean paper of some sort, different from the membrana, l. 10.

The lazy student now takes pen, ink, and paper, in order to write.

—*A knotty reed.*] A pen made of a reed, which was hollow, like a pipe, and grew full of knots, at intervals, on the stalk.

12. *He complains, &c.*] That his ink is so thick that it hangs to the nib of his pen.

13. *Cuttle-fish, &c.*] This fish discharges a black liquor, which the ancients used as ink.

—*Vanishes with water, &c.*] He first complained that his ink was too thick: on pouring water into it, to make it thinner; he now complains that it is too thin, and the water has caused all the blackness to vanish away.

14. *The pipe.*] *i. e.* The pen made of the reed.

—*Doubles the diluted drops.*] Now the ink is so diluted, that it comes too fast from the pen, and blots his paper. All these are so many excuses for his unwillingness to write.

15. "*O wretch!*" *&c.*] The philosopher, hearing his lazy pupil contrive so many trivial excuses for idleness, exclaims—"O wretch, O wretched young "man, who art likely to be more "wretched every day you live!"

16. "*Are we come,*" *&c.*] Are all my hopes of you, as well as those of your parents, who put you under my care, come to this!

—"*Why do you not rather.*"] Than occasion all this expence and trouble about your education.

—"*The tender dove.*"] These birds were remarkably tender when young—the old ones feed them with the half-digested food of their own stomachs.

17. "*Children of nobles.*"] And of other great men, which are delicately nursed.

—"*Require to eat pap.*"] Pappare is to eat pap as children. Minutus-a-um, signifies any thing lessened, or made smaller. Here it denotes meat put into a mother's or nurse's mouth, there chewed small, and then given to the child—as the dove to her young. Comp. the late note on l. 16.

18. "*Angry at the nurse.*"] The word

"An tali studeam calamo?" Cui verba? Quid istas
Succinis ambages? Tibi luditur: effluis amens.
Contemnere. Sonat vitium percussa, maligne
Respondet, viridi non cocta fidelia limo.
Udum et molle lutum es; nunc, nunc properandus, et acri
Fingendus sine fine rota. Sed rure paterno
Est tibi far modicum; purum, et sine labe, salinum.
Quid metuas? cultrixque foci secura patella est.
Hoc satis? An deceat pulmonem rumpere ventis,
Stemmate quod Tusco ramum millesime ducis?

mammæ here refers to the mother or nurse, which the children called mamma, as they called the father tata.

This well describes the fractiousness of an humoured and spoiled child, which, because it has not immediately what it wants, flies into a passion with its nurse when she attempts to sing it to sleep, and will not suffer her to do it. See AINSW. Lallo.

The philosopher sharply reproves his idle pupil. Rather, says he, than come to school, you should have stayed in the nursery, and have shewn your childish perverseness there rather than here.

19. "*Can I study with such a pen?*"] The youth still persists in his frivolous excuses, totally unimpressed by all that his master has said—"Blame the pen, "don't blame me—can any mortal write "with such a pen?"

—"*Whom dost thou deceive?*"] I should suppose, that cui verba is here elliptical, and that das, or existimas dare, is to be understood. Verba dare is to cheat or deceive; and here the philosopher is representing his pupil, who is framing trivial excuses for his unwillingness to study, as a self-deceiver—tibi luditur, saith he, in the next line.

19, 20. "*Those shifts.*"] Ambages—shifts, prevaricating, shuffling excuses.

20. "*Repeat.*"] Succinis.—The verb succino signifies to sing after another, to follow one another in singing or saying—here properly used, as expressing the repetition of his foolish excuses, which followed one another, or which he might be said to repeat one after the other.

—"*'Tis you are beguiled.*"] Luditur here is used impersonally; as concurritur, HOR. sat. i. lib. i. l. 7.

—"*Thoughtless you run out.*"] Amens—foolish, silly, out of one's wits (from a priv. and mens)—so, unthinking, without thought. You run out—effluis—metaph. from a bad vessel, out of which the liquor leaks. You, foolish and unthinking as you are, are wasting your time and opportunity of improvement, little thinking, that, like the liquor from a leaky vessel, they are insensibly passing away from you—your very life is gliding away, and you heed it not.

21. "*You'll be despised.*"] By all sober, thinking people.

—"*A pot,*" &c.] Any vessel, made of clay that is not well tempered—viridi limo, which is apt to chap and crack in the fire—non cocta, not baked as it ought to be—will answer badly, when sounded by the finger, and will proclaim, by its cracked and imperfect sound, its defects.

Thus will it be with you, none will ever converse with you, or put you to the proof, but you will soon make them sensible of your deficiency in wisdom and learning, and be the object of their contempt.

22. "*Wet and soft clay.*"] The poet still continues the metaphor.

As wet and soft clay will take any impression, or be moulded into any shape, so may you; you are young, your understanding flexible, and impressible by instruction—

—idoneus arti
Cuilibet: argilla quidvis imitaberis uda.
HOR. epist. ii. lib. ii. l. 7, 8.

—"*Hasten'd.*"] Now, now you are young, you are to lose no time, but immediately to be begun with.

24. "*Formed incessantly,*" &c.] The metaphor still continues. As the wheel of the potter turns, without stopping, till the piece of work is finished, so ought

"Can I study with such a pen?" "Whom dost thou
"deceive? Why those
"Shifts do you repeat? 'Tis you are beguiled: thoughtless
"you run out.
"You'll be despised. A pot, the clay being green, not
"baked, answers
"Badly, being struck, it sounds its fault.
"You are wet and soft clay; now, now you are to be hasten'd,
"And to be formed incessantly with a brisk wheel. But in
"your paternal estate
"You have a moderate quantity of corn, and a salt-cellar
"pure and without spot.
"What can you fear? and you have a dish a secure worship-
"per of the hearth."—
"Is this enough? Or may it become you to break your lungs
"with wind,
"Because you, a thousandth, derive a branch from a Tuscan
"stock?

it to be with you; you ought to be taught incessantly, till your mind is formed to what it is intended, and this with strict discipline, here meant by acri rota.

24. "*Paternal estate*," &c.] But perhaps you will say, "Where is the occasion "for all this?—I am a man of fortune, "and have a sufficient income to live in "independency; therefore why all this "trouble about learning?

25. "*Moderate quantity*," &c.] Far signifies all manner of corn which the land produces; here, by metonym. the land itself—far modicum, a moderate estate, a competency.

—"*A salt-cellar without spot*."] The ancients had a superstition about salt, and always placed the salt-cellar first on the table, which was thought to consecrate it: if the salt was forgotten, it was looked on as a bad omen. The salt-cellar was of silver, and descended from father to son—see HOR. ode xvi. lib. ii. l. 13, 14.—But here the salinum, per synec. seems to stand for all the plate which this young man is supposed to have inherited from his father, which he calls purum and sine labe, either from the pureness of the silver, or from the care and neatness with which it was kept, or from the honest and fair means by which the father had obtained that and all the rest of his possessions.

26. "*What can you fear?*"]—Say you who are possessed of so much property?

—"*You have a dish*," &c.] Patella—a sort of deep dish, with broad brims, used to put portions of meat in, that were given as sacrifice.

Before eating, they cut off some part of the meat, which was first put into a pan, then into the fire, as an offering to the Lares, which stood on the hearth, and were supposed the guardians of both house and land, and to secure both from harm: hence the poet says—cultrix secura.

q. d. You have not only a competent estate in lands and goods, but daily worship the guardian gods, who will therefore protect both—what need you fear?

27. "*Is this enough?*"] To make you happy.

—"*May it become you*."] Having reason, as you may think, to boast of your pedigree, can you think it meet—

—"*To break your lungs*," &c.] To swell up with pride, till you are ready to burst, like a man that draws too much air at once into his lungs.

28. "*A thousandth, derive*," &c.] Millesime, for tu millesimus, antiptosis; like trabeate, for tu trabeatus, in the next line—because you can prove yourself a branch of some Tuscan family, a thousand off from the common stock.—The Tuscans were accounted of most ancient nobility. Horace observes this, in most

Censoremve tuum vel quod trabeate salutas?
Ad populum phaleras: ego te intus, et in cute, novi.
Non pudet ad morem discincti vivere Nattæ?
Sed stupet hic vitio; et fibris increvit opimum
Pingue: caret culpa: nescit quid perdat: et alto
Demersus, summa rursus non bullit in unda.
Magne pater divum, sævos punire tyrannos
Haud alia ratione velis, cum dira libido
Moverit ingenium, ferventi tincta veneno:
"Virtutem videant, intabescantque relicta."
Anne magis Siculi gemuerunt æra juvenci;
Aut magis, auratis pendens laquearibus, ensis
Purpureas subter cervices terruit, "imus,

of his compliments to Mæcenas, who was derived from the old kings of Tuscany. See ode i. lib. i. l. 1, et al. freq.

29. "*Censor,*" &c.] The Roman knights, attired in the robe called trabea, were summoned to appear before the censor (see AINSW. Censor), and to salute him in passing by, as their names were called over. They led their horses in their hand.

Are you to boast, says the philosopher to his pupil, because the censor is your relation (tuum), and that when you pass in procession before him, with your knight's robe on, you may claim kindred with him?

30. "*Trappings to the people*—"] *q. d.* These are for the ignorant vulgar to admire. The ornaments of your dress you may exhibit to the mob; they will be pleased with such gewgaws, and respect you accordingly.

The word phaleræ-arum, signifies trappings, or ornaments, for horses; also a sort of ornament worn by the knights: but these no more ennobled the man, than those did the horse.

—"*I know you intimately,*" &c.] Inside and out, as we say; therefore you can't deceive me.

31. "*Does it not shame you,*" &c.] Do you feel no shame at your way of life, you that are boasting of your birth, fortune, and quality, and yet leading the life of a low profligate mechanic?

Natta signifies one of a sorry, mean occupation, a dirty mechanic. But here the poet means somebody of this name, or at least who deserves it by his profligate and worthless character. See HOR. sat. vi. lib. i. l. 124; and JUV. sat. viii. l. 95.

32. "*He is stupified with vice.*"] He has not all his faculties clear, and capable of discernment, as you have, therefore is more excusable than you are. By long contracted habits of vice he has stupified himself.

—"*Fat hath increased,*" &c.] Pingue, for pinguedo. These words are, I conceive, to be taken in a moral sense; and by fibris, the inwards or entrails, is to be understood the mind and understanding, the judgment and conscience, the inward man, which, like a body overwhelmed with fat, are rendered torpid, dull, and stupid, so as to have no sense and feeling of the nature of evil remaining. See Psal. cxix. 70, former part.

33. "*He is not to blame.*"] *i. e.* Comparatively. See JUV. sat. ii. l. 15—19.

—"*He knows not,*" &c.] He is insensible of the sad consequences of vice, such as the loss of reputation, and of the comforts of a virtuous life. He has neither judgment to guide him, nor conscience to reprove him.

34. "*Overwhelmed.*"] Sunk into the very depths of vice, like one sunk to the bottom of the sea.

—"*Bubble again,*" &c.] *i. e.* He does not emerge, rise up again. Metaph. from divers, who plunge to the bottom of the water, and, when they rise again, make a bubbling of the surface as they approach the top.

Therefore, O young man, beware of imitating, by thine idleness and mis-

"Or because robed you salute the censor (as) yours?—
"Trappings to the people—I know you intimately and tho-
"roughly.
"Does it not shame you to live after the manner of dissolute
"Natta?
"But he is stupified with vice, rich fat hath increased in his
"Inwards: he is not to blame: he knows not what he may
"lose, and with the deep
"Overwhelmed, he does not bubble again at the top of the
"water."
Great father of gods! will not to punish cruel
Tyrants by any other way, when fell desire
Shall stir their disposition, imbued with fervent poison;
Let them see virtue, and let them pine away, it being left.
Did the brass of the Sicilian bullock groan more,
Or the sword hanging from the golden ceiling, did it
More affright the purple neck underneath; "I go,

spending of time, this wretched man, lest thou should'st bring thyself into the same deplorable state.

36. *By any other way.*] Than by giving them a sight of the charms of that virtue, which they have forsaken, and to which they cannot attain. Haud velis—*i. e.* noli.

—*When dire lust, &c.*] When they find their evil passions exciting them on acts of tyranny. See AINSW. Libido, No. 1, 3.

37. *Imbued with fervent poison.*] Tincta — imbued, full of, abounding (met.) with the inflaming venom of cruelty, which may be called the poison of the mind, baleful and fatal as poison in its destructive influence.

38. *Let them see virtue.*] Si virtus humanis oculis conspiceretur, miros amores excitaret sui. SENEC. This would be the case with the good and virtuous; but it would have a contrary effect towards such as are here mentioned; it would fill them with horror and dismay, and inflict such remorse and stings of conscience, as to prove the greatest torment which they could endure.

—*Let them pine away.*] For the loss of that which they have forsaken and despised, as well as from the despair of ever retrieving it.

—*It being left.*] *i. e.* Virtute relicta. Abl. absol.

39. *The Sicilian bullock, &c.*] Alluding to the story of Phalaris's brazen bull. Perillus, an Athenian artificer, made a figure of a bull in brass, and gave it to Phalaris, tyrant of Syracuse, as an engine of torment: the bull was hollow; a man put into it, and set over a large fire, would, as the brass heated and tormented him, make a noise which might be supposed to imitate the roaring of a bull. The tyrant accepted the present, and ordered the experiment to be first tried on the inventor himself. Comp. JUV. sat. xv. 122, note.

40. *The sword hanging, &c.*] Damocles, the flatterer of Dionysius, the Sicilian tyrant, having greatly extolled the happiness of monarchs, was ordered, that he might be convinced of his mistake, to be attired, as a king, in royal apparel; to be seated at a table spread with the choicest viands, but withal, to have a naked sword hung over his head, suspended by a single hair, with the point downwards; which so terrified Damocles, that he could neither taste of the dainties, nor take any pleasure in his magnificent attendance.

41. *Purple neck, &c.*] *i. e.* Damocles, who was placed under the point of the suspended sword, and magnificently arrayed in royal purple garments. Meton.—Purpureas cervices, for purpuream cervicem—synec.

"Imus præcipites," quam si sibi dicat; et intus
Palleat infelix, quod proxima nesciat uxor?
  Sæpe oculos, memini, tangebam parvus olivo,
Grandia si nollem morituri verba Catonis
Dicere, non sano multum laudanda magistro;
Quæ pater adductis sudans audiret amicis:
Jure; etenim id summum, quid dexter senio ferret,
Scire erat in voto; damnosa canicula quantum
Raderet; angustæ collo non fallier orcæ;
Neu quis callidior buxum torquere flagello.
  Haud tibi inexpertum, curvos deprendere mores;
Quæque docet sapiens, braccatis illita Medis,

41, 2. "*I go, I go,*" *&c.*] A person within the bull of Phalaris would not utter more dreadful groans; nor would one seated like Damocles, under the sharp point of a sword, suspended over his head by a single horsehair, feel more uneasy, than the man who is desperate with guilt, so as to give himself over for lost, and to have nothing else to say, than, "I am going, I am plunging "headlong into destruction, nothing can "save me."

42, 3. *Within unhappy.*] Having an hell, as it were, in his conscience.

43. *Turn pale.*] Palleo literally signifies to be pale—as this often arises from fear and dread, palleo is used to denote fearing, to stand in fear of, per meton. So HOR. lib. iii. ode xxvii. l. 27, 8.

——*Mediasque fraudes*
Palluit audax.

In the above passage of Horace, palleo, though a verb neuter, is used actively, as here by Persius: likewise before, sat. i. l. 124, where palles is used metonymically for hard studying, which occasions paleness of countenance.

—*Nearest wife, &c.*] His conscience tormented with the guilt of crimes, which he dares not reveal to the nearest friend that he has, not even to the wife of his bosom, who is nearest of all.

44. *Besmear'd my eyes, &c.*] The philosopher here relates some of his boyish pranks. I used, says he, when I was a little boy, and had not a mind to learn my lesson, to put oil into my eyes, to make them look bleary, that my master might suppose they really were so, and excuse me my task.

45, 6. *Great words of dying Cato.*] Cato of Utica is here meant, who killed himself, that he might not fall into the hands of Julius Cæsar, after the defeat of Pompey. His supposed last deliberation with himself before his death, whether he should stab himself, or fall into the hands of Cæsar, was given as a theme for the boys to write on; then they were to get the declamation, which they composed, by heart, and repeat it by way of exercising them in eloquence.

45. *Much to be praised.*] It was the custom for the parents and their friends to attend on these exercises of their children, which the master was sure to commend very highly, by way of flattering the parents with a notion of the progress and abilities of their children, not without some view, that the parents should compliment the master on the pains which he had taken with his scholars.

—*Insane.*] This does not mean that the master was mad, but that, in commending and praising such puerile performances, and the vehemence with which he did it, he did not act like one that was quite in his right senses.

47. *Sweating*—] *i. e.* With the eagerness and agitation of his mind, that I might acquit myself well before him and the friends which he might bring to hear me declaim. See above, note on l. 46, No. 1.

48. *With reason, &c.*] Jure—not without cause.—*q. d.* My father might well sweat with anxiety; for instead of studying how to acquit myself with credit on these occasions, it was the height of my

"I go headlong," (than if any one should say to himself,) and, within
Unhappy, should turn pale at what his nearest wife must be ignorant of?
  I remember, that I, a little boy, often besmear'd my eyes with oil,
If I was unwilling to learn the great words of dying
Cato, much to be praised by my insane master;
Which my father would hear sweating, with the friends he brought:
With reason; for it was the height of my wish to know what
The lucky sice would bring, how much the mischievous ace
Would scrape off—not to be deceived by the neck of the narrow jar—
Nor that any one should whirl more skilfully the top with a scourge.
  It is not a thing unexperienced to you, to discover crooked morals,
And the things which the wise portico, daub'd over with the trowser'd Medes,

ambition to know the chances of the dice, play at chuck, and whip a top, better than any other boy.

49. *Lucky sice, &c.*] Dexter, lucky, fortunate—from dexter, the right hand, which was supposed the lucky side, as sinister, the left, was accounted unlucky.

The sice—the six—the highest number on the dice, which won.

—*Mischievous ace, &c.*] The ace was the unluckiest throw on the dice, and lost all. See Ainsw. Canicula, No. 5.

It was the summit of his wish to be able to calculate the chances of the dice; as, what he should win by throwing a six, and what he should lose if he threw an ace. How much a sice, ferret, might bring, *i. e.* add, contribute to his winnings—how much the ace, raderet, might scrape off, *i. e.* diminish, or take away from them. Metaph. from diminishing a thing, or lessening its bulk by scraping it.

50. *Neck of the narrow jar.*] Orca signifies a jar, or like earthen vessel, which had a long narrow neck: the boys used to fix the bottom in the ground, and try to chuck, from a little distance, nuts, or almonds, into the mouth; those which they chucked in were their own, and those which missed the mouth, and fell on the ground, they lost.

I made it my study, says he, to understand the game of the orca, and to chuck so dexterously as not to miss the mouth, however narrow the neck might be.

51. *The top.*] Buxus—lit. the box-tree, box-wood. As the children's tops were made of this, therefore, per meton. it is used to denote a top, as well as any thing else made of box-wood. Consistently with his plan, he was determined to excel, even in whipping a top.

52. *Unexperienced, &c.*] The philosopher makes use of what he has been saying, by way of remonstrance with his pupil. You, says he, are not a child as I was then, therefore it does not become you to invent excuses to avoid your studies, in order to follow childish amusements—you know better, you have been taught the precepts of wisdom and moral philosophy, and know by experience the difference between right and wrong.

—*Crooked morals.*] Morals which deviate from the straight rule of right. Metaph. from things that are bent, bowed, crooked, and out of a straight line.

53. *Wise portico.*] Meton. the place

Porticus: insomnis quibus et detonsa juventus
Invigilat, siliquis et grandi pasta polenta.
Et tibi, quæ Samios deduxit litera ramos,
Surgentem dextro monstravit limite callem.
Stertis adhuc? laxumque caput, compage soluta,
Oscitat hesternum, dissutis undique malis?
Est aliquid quo tendis, et in quod dirigis arcum?
An passim sequeris corvos testaque lutoque,
Securus quo pes ferat, atque ex tempore vivis?
Helleborum frustra, cum jam cutis ægra tumebit,
Poscentes videas. Venienti occurrite morbo;
Et quid opus Cratero magnos promittere montes?
Discite, o miseri! et causas cognoscite rerum:
Quid sumus: et quidnam victuri gignimur: ordo

where wisdom is taught, put for the teachers. The Stoics were so called, from στοα, a portico, in Athens, spacious, and finely embellished, where they used to meet and dispute.

53. *Daub'd over, &c.*] On the walls of the portico were painted the battles of the Medes and Persians with the Athenians, who, with their kings Xerxes and Darius, were defeated by Miltiades, Leonidas, and Themistocles, Athenian generals, at Marathon, Thermopylæ, and on the coast of Salamis.

—*Trowser'd Medes.*] The bracca was a peculiar dress of the Medes, which, like trowsers, reached from the loins to the ancles. See Juv. sat. ii. l. 169, note.

54. *Which.*] *i. e.* The things taught by the Stoics.

—*Sleepless youth.*] The young men who follow the strict discipline of the Stoics, and allow themselves but little sleep, watching over their studies night and day.

—*Shorn.*] After the manner of the Stoics, who did not suffer their hair to grow long. See Juv. sat. ii. l. 14, 15.

55. *Bean-pods.*] Siliqua is the husk, pod, or shell of a bean, pea, or the like; also the pulse therein: put here to denote the most simple and frugal diet. Juv. sat. xi. l. 58.

—*A great pudding.*] Polenta—barley-flour, dried at the fire and fried, after soaking in water all night. Ainsw. This made a sort of fried pudding, or cake, and was a kind of coarse food.

56. *And to thee, the letter, &c.*] The two horns, or branches, as Persius calls them, of the letter Y, were chosen, by Pythagoras, to demonstrate the two different paths of virtue and vice, the right branch leading to the former, the left to the latter: it was therefore called his letter: and Persius calls the two branches, into which the Y divides itself, Samios, from Samos, an island in the Ionian sea, where Pythagoras was born, who hence was called the Samian philosopher, and the Y the Samian letter.

57. *Shewn the path rising, &c.*] *i. e.* He had been well instructed in the doctrine of Pythagoras, concerning the way to virtue.

Litera Pythagoræ discrimine secta bicorni,
Humanæ vitæ speciem præferre videtur. Mart.

58. *Do you still snore?*] Thou, who hast been taught better things, from the principles and practices of the Stoics and Pythagoreans, art thou sleeping till almost noon? See l. 4.

—*Your lax head, &c.*] In sleep, the muscles which raise the head, and keep it upright, are all relaxed, so that the head will nod, and drop, as if it had nothing to confine it in its place: this is often seen in people who sleep as they sit.

59. *Yawn, &c.*] From the sleepiness and fatigue occasioned by yesterday's debauch are you yawning as if your jaws were ripped asunder? Dissutis—metaph. from the parting, or gaping, of things sewed together, when unstitched, or ripped asunder. Mala signifies either the cheek, or the jaw-bone.

Teaches, which the sleepless and shorn youth
Watch over, fed with bean-pods and a great pudding:
And to thee, the letter, which hath serv'd the Samian branches,
Hath shewn the path rising with the right-hand limit.
Do you still snore? and does your lax head, with loosen'd joining,
Yawn from what happen'd yesterday, with cheeks unsew'd in all parts?
Is there any thing whither you tend? and to what do you direct your bow?
Or do you follow crows up and down with a potsherd and mud,
Careless whither your foot may carry you; and do you live from the time?
In vain hellebore, when now the sickly skin shall swell,
You may see people asking for. Prevent the coming disease;
And what need is there to promise great mountains to Craterus?
Learn, O miserable creatures, and know the causes of things,
What we are, and what we are engender'd to live: what order

Osciat hesternum. Græcism. *q. d.* Yawn forth yesterday's debauch.

Oscitando evaporat, et edormit hesternam crapulam. MART.

60. *Is there any thing, &c.*] Have you any pursuit, end, or point in view?

—*Direct your bow.*] What do you aim at? Metaph. taken from an archer's aiming at a mark.

61. *Follow crows, &c.*] Or do you ramble about, you know not why, nor whither, like idle boys, that follow crows to pelt them with potsherds and mud, in order to take them? (as we should say, to lay salt upon their tails.) A proverbial expression to denote vain, unprofitable, and foolish pursuits.

62. *Live from the time.*] Ex tempore—without any fixed or premeditated plan, and looking no farther than just the present moment.

63. *In vain hellebore, &c.*] The herb hellebore was accounted a great cleanser of noxious humours, therefore administered in dropsies.

When the skin is swoln with a dropsy, it is too late to begin with remedies, in very many cases.

64. *Prevent, &c.*] The wisest way is to prevent the disorder by avoiding the causes of it, or by checking its first approaches. Occurrite—meet it in its way to attack you.

Principiis obsta: sero medicina paratur,
Cum mala per longas invaluere moras.
OVID.

65. *What need is there, &c.*] What need have you to let the distemper get such an head, as that you may be offering mountains of gold for a cure. Craterus was the physician of Augustus—put here for any famous and skilful practitioner.

The poet, here, is speaking figuratively, and means, that what he says of the distempers of the body should be applied to those of the mind; of which all he says is equally true.

The first approaches of vice are to be watched against, and their progress prevented; otherwise, if disregarded till advanced into habits, they may be too obstinate for cure. Comp. l. 32—4.

66. *Learn, &c.*] Here the philosopher applies what he has been saying, by way of reproof and remonstrance, in a way of inference—Learn then, says he, ye miserable youths, who are giving way to sloth, idleness, and neglect of your studies—learn, before it be too late, the causes, the final causes of things, which are the great objects of moral philosophy, which teacheth us the causes and purposes for which all things were made.

67. *What we are.*] Both as to body and soul; how frail and transitory as to

Quis datus: et metæ qua mollis flexus, et undæ.
Quis modus argento: quid fas optare: quid asper
Utile nummus habet. Patriæ, carisque propinquis,
Quantum elargiri deceat: quem te Deus esse
Jussit; et humana qua parte locatus es in re—
Disce: nec invideas, quod multa fidelia putet
In locuplete penu, defensis pinguibus Umbris;
Et piper, et pernæ, Marsi monumenta clientis:
Mænaque quod prima nondum defecerit orca.
Hic aliquis de gente hircosa centurionum

the one, how noble and exalted as to the other.

67. *What we are engender'd, &c.*] To what end and purpose we are begotten, in order to live in this world, and what life we are to lead.

67, 8. *What order is given.*] In what rank or degree of life we are placed.

68. *By what way the turning, &c.*] Metaph. to denote the wise, well-ordered, and well-directed management, and right conduct of our affairs; as charioteers in the circus used all their care and management in turning the meta, or goal, so as to avoid touching it too nearly. To touch it with the inward wheel of the chariot, yet so as but to touch it, was the choice art of the charioteer: this they called stringere metam.; as to escape the danger in the performance of it they called evitare metam.

Metaque fervidis
Evitata rotis. HOR. ode i.

If they performed not this very dexterously, they were in danger of having the chariot and themselves dashed to pieces.

—*And of the water.*] Another metaphor to the same purpose, alluding to the naumachia, or ship-races, wherein there were likewise placed metæ; and the chief art was, when they came to the meta, to tack their ship so dexterously, as to sail as near as possible round it, yet so as to avoid running against it. See Æn. v. 129—31.

It was one part of moral philosophy, to teach the attainment of the best end, by the safest, easiest, and best means, avoiding all difficulties and dangers as much as possible.

69. *What measure to money.*] What limits or bounds to put to our desires after it, so as to avoid covetousness.

—*What it is right to wish.*] Or pray for. See sat. ii. per tot.

69, 70. *Rough money, &c.*] The true use of money, for this alone can make it useful. Asper nummus is coined gold or silver; so called from the roughness which is raised on the surface by the figures or letters stamped on it.

Not only money, but all wrought or chased silver or gold, is signified by the epithet asper.

Vasa aspera. JUV. sat. xiv. l. 62.
Cymbiaque argento perfecta atque aspera signis. Æn. v. l. 267.

70. *Our country, &c.*] What we owe, and, consequently, what it becomes us to pay, to our country, our relations, and friends, &c.

71. *Whom the deity commanded, &c.*] Quem—what manner of person it is the will of heaven you should be in your station.

72. *In what part placed, &c.*] Locatus. Metaph. from the placing people according to their rank on the benches at the theatres; or from soldiers, who are placed in particular stations as sentinels, &c. which they must not forsake, but by leave, or order, of the commander. Thus the Stoics taught that every man was placed, or stationed, in some destined part of the human system (humana re), which he must not quit at his own will and pleasure, but solely by the permission or command of the Deity.

73. *Learn.*] Get a thorough, practical knowledge of the above-mentioned important particulars, and then you need not envy any body.

—*A jar stinks, &c.*] Nor envy any great lawyer the presents which are made him, of such quantities of provisions, that they grow stale and putrid before he can consume them. Penus-i,

Is given, and by what way the turning of the goal, and of the water, may be easy:
What measure to money—what it is right to wish—what rough
Money has that is useful. To our country, and to dear relations,
How much it may become to give; whom the Deity commanded
Thee to be, and in what part thou art placed in the human system—
Learn:—nor be envious, that many a jar stinks
In a rich store, the fat Umbrians being defended,
And pepper, and gammons of bacon, the monuments of a Marsian client,
And because the pilchard has not yet failed from the first jar.
Here some one, of the stinking race of centurions,

or -us, signifies a store of provisions. AINSW.

74. *Fat Umbrians.*] The Umbrian and the Marsian were the most plentiful of all the provinces in Italy.

—*Being defended*—] Ably and strenuously, in some great cause, in which they were defendants—they sent presents of provisions to their counsel, and this in such quantities, that they could not use them while they were good.

75. *And pepper, &c.*] And that there is pepper, &c. in the lawyer's store. The poet means to ridicule such vile presents, as after him Juvenal did. See JUV. sat. vii. 119—21.

—*Monuments, &c.*] Monumentum, or monimentum (from moneo) a memorial of any person or thing. The poet calls these presents of the Marsians, monuments, or memorials of them, because they were the produce of their country, and bespake from whence they came as presents, to refresh their counsel's memory concerning his Marsian clients, who were, perhaps, plaintiffs in the cause against the Umbri.

76. *Because the pilchard, &c.*] Because a second jar of pickled herrings, or pilchards, was sent, before the first that had been sent was all used.

What fish the mæna was is not certain, but something, we may suppose, of the herring, pilchard, or anchovy kind, which was pickled, and put up in jars.

The Stoics were no friends to the lawyers; not that they condemned the profession itself, but because it induced men to sell their voices, in order to gratify their covetous desire of gain, which, by the way, could not be very considerable, if it consisted only in such fees as are above mentioned. Comp. JUV. sat. vii. 106—21.

However, Persius makes his philosopher, in his discourse to his pupils, take an opportunity of ridiculing the lawyers, with no little contempt and severity, by telling the young men, that, if possessed of all the valuable principles of moral philosophy, they need not envy the fees of the lawyers, which, by the way, he represents in the most ridiculous and contemptible light.

77. *Here some one, &c.*] The poet here represents the philosopher as anticipating some objections which might be made to his doctrines, on the subject of studying philosophy, which he does, by way of answering them; and thus he satirizes the neglect and contempt of philosophy by the Roman people, and shews the fallacy and absurdity of their arguments against it.

—*Stinking centurions.*] Hircosus, from hircus, a goat, signifies stinking, rammish, smelling like a goat.

The centurions, and the lower part of the Roman soldiery, were very slovenly, seldom pulled off their clothes, and wore their beards, which they neglected; so that, by the nastiness of their persons, they smelt rank like goats.

Persius makes one of these the spokesman, by which he means, doubtless, to reflect on the opponents, as if none could be of their party but such a low, dirty, ignorant fellow as this.

Dicat; "Quod sapio, satis est mihi: non ego curo
"Esse quod Arcesilas, ærumnosique Solones,
"Obstipo capite, et figentes lumine terram;
"Murmura cum secum, et rabiosa silentia rodunt,
"Atque exporrecto trutinantur verba labello,
"Ægroti veteris meditantes somnia: *gigni*
"*De nihilo nihilum, in nihilum nil posse reverti.*
"Hoc est, quod palles! cur quis non prandeat, hoc est!"
His populus ridet; multumque torosa juventus
Ingeminat tremulos, naso crispante, cachinnos.
Inspice; nescio quid trepidat mihi pectus, et ægris
Faucibus exsuperat gravis halitus; inspice sodes,

78. "*What I know*," *&c.*] The foundation of all contempt of knowledge is self-sufficiency.

I know enough to answer my purpose, says the centurion; I don't want to be wiser.

79. "*Arcesilas.*"] An Æolian by birth, and scholar to Polemon; afterwards he came to Athens, and joined himself to Crantor, and became the founder of an academy. He opposed Zeno's opinions, and held, that nothing could be certainly known.

Persius, probably, who was a Stoic, means here to give him a rub, by supposing this ignorant centurion to mention him as a great man.

—"*Wretched Solons.*"] Solon was one of the wise men of Greece, and the great lawgiver at Athens.

I would not give a farthing, says the centurion, to be such a philosopher as Arcesilas, or as wise as Solon, who was always making himself miserable with labour and study, or indeed as any such people as Solon was—(Solones.)

80. "*Head awry.*"] An action which the philosophers much used, as having the appearance of modesty and subjection. See HOR. sat. v. lib. ii. l. 92.

—"*Fixing the eyes on the ground.*"] As in deep thought.

Figentes lumine terram. Hypallage—for figentes lumina in terram.

81. "*Murmurs with themselves.*"] Persons in deep meditation are apt sometimes to be muttering to themselves.

—"*Mad silence,*" *&c.*] They observed a silence, which, being attended with reclining the head, fixing their eyes on the ground, and only now and then interrupted by a muttering between the teeth, as if they were gnawing or eating their words, made those who saw them take them for madmen, for they appeared like melancholy mad. Perhaps rabiosa silentia may allude to the notion of mad-dogs, who are supposed never to bark.

82. "*Words are weighed,*" *&c.*] Trutinantur—metaph. from weighing in scales: so these philosophers appear to be balancing, *i. e.* deeply considering, their words, with the lip pointed out; an action frequently seen in deep thought.

83. "*Meditating the dreams,*" *&c.*] Sick men's dreams are proverbial for thoughts which are rambling and incoherent; as such the centurion represents the thoughts and researches of these philosophers: of this he gives an instance—

83, 4. "*Nothing can be produced,*" *&c.*] *q. d.* Ex nihilo nil fit.—This was looked on as an axiom among many of the ancient philosophers, and so taken for granted, that the centurion is here supposed to deride those, who took the pains to get at it by study, as much as we should do a man who should labour hard to find out that two and two make four.

But we are taught, that God made the world out of matter, which had no existence till he created it, contrary to the blind and atheistical notion of the eternity of the world, or of the world's being God, as the Stoics and others taught.

85. "*Is this what you study?*"] Palles—lit. art pale. See note on sat. i. l. 124.

—"*Should not dine.*"] Is it for this

May say; "What I know is enough for me. I don't care
"To be what Arcesilas was, and the wretched Solons,
"With the head awry, and fixing the eyes on the ground,
"When murmurs with themselves, and mad silence they "are gnawing,
"And words are weighed with a stretch'd-out lip,
"Meditating the dreams of an old sick man—that *nothing* "*can*
"*Be produced from nothing, nothing can be return'd into* "*nothing.*
"Is this what you study? Is it this why one should not "dine?"
The people laugh at this, and much the brawny youth
Redoubles the tremulous loud laughs with wrinkling nose.
"Inspect: I know not why my breast trembles, and from "my sick
"Jaws heavy breath abounds: inspect, I pray you"—

that you philosophers half starve yourselves with fasting, that your heads may be clear.

Mente uti recte non possumus multo cibo et potione completi. Cic. Tusc. Quæst. 5. Quis for aliquis—lit. some one.

86. *The people laugh at this.*] At these words the people, who are the supposed hearers of this centurion, burst into a horse-laugh.

—*The brawny youth, &c.*] The stout, brawny young fellows, the soldiers who stood around, were highly delighted with the centurion's jokes upon the philosophers, and with repeated loud laughter proclaimed their highest approbation.

87. *Tremulous loud laughs.*] Cachinnus signifies a loud laugh, particularly in derision or scorn—tremulos denotes the trembling or shaking of the voice in laughter, as ha! ha! ha!

— *Wrinkling nose.*] In laughter the nose is drawn up in wrinkles. See sat. i. l. 41, note.

88. "*Inspect,*" *&c.*] The philosopher having ended the supposed speech of the centurion against the study of philosophy, now relates a story, by way of answer; in order to shew, that a man who rejects and ridicules the principles of philosophy, which are to heal the disorders of the mind, acts as fatal a part, as he who, with a fatal distemper in his body, should reject and ridicule the advice of a physician, even act against it, and thus at last destroy himself. The qui, l. 90. is a relative without an antecedent, but may be supplied thus—

Let us suppose a man, who finding himself ill, says to a physician, "Pray, "doctor, feel my pulse, observe my case, "examine what is the matter with me." —Inspice.

—"*I know not why,*" *&c.*] I don't know how or what it is, but I find an unusual fluttering of my heart.

89. "*Heavy breath abounds.*"] I feel an heaviness and oppression of breath, a difficulty of breathing: which seems here meant, as quickness of pulse and difficulty of breathing are usual symptoms of feverish complaints, especially of the inflammatory kind; also a fetid smell of the breath, which gravis also denotes.

— "*Inspect, I pray you.*"] Feeling himself ill, and not knowing how it may end, he is very earnest for the physician's advice, and again urges his request.

So would it be with regard to philosophy; if men felt, as they ought, the disorders of the mind, and dreaded the consequences, they would not despise philosophy, which is the great healer of the distempered mind, but apply to it

Qui dicit medico; jussus requiescere, postquam
Tertia compositas vidit nox currere venas,
De majore domo, modice sitiente lagena,
Lenia loturo sibi Surrentina rogavit.
" Heus, bone, tu palles." " Nihil est." " Videas tamen istud,
" Quicquid id est: surgit tacite tibi lutea pellis."
At tu deterius palles; ne sis mihi tutor;
Jampridem hunc sepeli: tu restas? " Perge, tacebo."
Turgidus hic epulis, atque albo ventre lavatur;
Gutture sulphureas lente exhalante mephites.
Sed tremor inter vina subit, calidumque triental
Excutit e manibus: dente crepuere retecti;
Uncta cadunt laxis tunc pulmentaria labris:
Hinc tuba, candelæ: tandemque beatulus alto

as earnestly as this sick man to the physician.

90. *Order'd to rest.*] Being ordered by the physician to go to bed, and keep himself quiet.

90, 1. *After a third night.*] The patient, after about three days observance of the doctor's prescription, finds his fever gone, the symptoms vanished, and his pulse quite composed and calm. As soon as he finds this, he forgets his physician, and his danger, and falls to eating and drinking again as usual.

92. *Greater house.*] He sends to some rich friend, or neighbour, for some Surrentine wine; which was a small wine, not apt to affect the head, as Pliny observes:

Surrentina vina caput non tenent.
PLIN. xxiii. c. 1.

therefore, drunk in a small quantity, might not have been hurtful; especially as this kind of wine was very old, and therefore very soft and mild, before it was drunk.

—*A flagon moderately thirsting.*] Persons who thirst but little, drink but little: this idea seems to be used here, metaphorically, to denote a flagon that did not require much to fill it—*i. e.* a moderate size flagon, but yet holding enough to hurt a man recovering from sickness, if drunk all at one meal, and particularly before bathing, as seems to be the case here.

93. *About to bathe.*] Intending to bathe, which, after much eating and drinking, was reckoned very unwholesome. Comp. JUV. sat. i. l. 142—4.

94. "*Ho! good man,*" *&c.*] Away, after an hearty meal, with his belly full of wine and victuals (l. 98.) he goes to the baths, where his physician, happening to meet him, accosts him with a friendly concern, and mentions to him some symptoms, which appeared as if he had a dropsy.

—" *You are pale.*"] Says the physician; you look ill.

— " *It is nothing.*"] O, says the spark, I am very well — nothing ails me.

—"*Have an eye,*" *&c.*] Says the physician—be it what it may that may occasion such a paleness, I'd have you take care of it in time.

95. " *Yellow skin,*" *&c.*] Lutea pellis —the skin of a yellow cast, like the yellow-jaundice, which often precedes a dropsy.

—"*Silently rises.*"] Tacite—insensibly, by little and little, though you may not perceive it—quasi sensim, rises, swells.

96. " *You are pale,*" *&c.*] Says the spark, in a huff, to the physician; you are paler than I am—pray look to yourself.

—" *Don't be a tutor.*"] " Don't give " yourself airs, as if you were my guar- " dian, and had authority over me."

27. " *I have long since,*" *&c.*] " It " is a great while since I buried my " tutor."

—" *Do you remain?*"] " Do you pre- " sume to take his place?"

—"*Go on—I'll be silent.*"] " O pray,"

Who says to a physician;—being order'd to rest—after
A third night hath seen his veins to run composed,
From a greater house, in a flagon moderately thirsting,
He has asked for himself, about to bathe, mild Surrentine.
"Ho! good man, you are pale." "It is nothing." "But "have an eye to it,
"Whatever it is: your yellow skin silently rises."—
"But you are pale—worse than I—don't be a tutor to me,
"I have long since buried him, do you remain?"—"Go on "—I'll be silent."
He, turgid with dainties, and with a white belly is bathed,
His throat slowly exhaling sulphureous stenches:
But a trembling comes on whilst at his wine, and the warm triental
He shakes out of his hands; his uncover'd teeth crashed,
Then the greasy soups fall from his loose lips:
Hence the trumpet, the candles: and, at last, this happy fellow, on an high

replies the physician, "go on your own "way—I shall say no more."

98. *Turgid with dainties.*] Having his stomach and bowels full of meat and drink.

—*A white belly.*] When the liver, or spleen, is distempered, as in the dropsy, and the chyle is not turned into blood, it circulates in the veins and small vessels of the skin, and gives the whole body a white or pallid appearance. Thus HOR. lib. ii. ode. ii.

Crescit indulgens sibi dirus hydrops,
Nec sitim pellit, nisi causa morbi
Fugerit venis, et aquosus albo
Corpore languor.

—*Is bathed.*] *i. e.* He persists in going into the bath in this manner, notwithstanding the warning which had been given him.

99. *His throat slowly exhaling, &c.*] The fumes of the meat and drink ascend out of the stomach into the throat, from whence they leisurely discharge themselves in filthy steams. Mephitis signifies a stink, particularly a damp, or strong sulphureous smell arising from corrupted water. See Æn. vii. l. 84. Mephitis was a name of Juno, because she was supposed to preside over stinking exhalations.

100. *A trembling comes on, &c.*] The riotous and gluttonous used to bathe after supper, and in the going in, and in the bath itself, they drank large draughts of hot wine, to produce sweat. Hence JUV. sat. viii. l. 168. thermarum calices. As also after bathing they sometimes drank very hard. See my note on JUV. ubi supr.

—*Triental.*] A little vessel, which was a third part of a larger, and held about a gill; this he has in his hand full of warm wine, but it is shook out of his hand by the trembling with which he is seized.

101. *His uncovered teeth, &c.*] His face being convulsed, the lips are drawn asunder, and discover his teeth, which grind or gnash—this is frequent in convulsion-fits.

102. *Greasy soups, &c.*] Pulmentarium, chopped meat, with pottage or broth—AINSW. which undigested meat, vomited up, resembles. He was seized with a violent vomiting, and brought up all the dainties which he had filled his stomach with before he went into the bath.

—*From his loose lips.*] Hippocrat. in Prognostic. says, that, when the lips appear loose and hanging down, it is a deadly sign.

103. *Hence the trumpet.*] Of this intemperance he dies. The funerals of the rich were attended with trumpets

Compositus lecto, crassisque lutatus amomis,
In portam rigidos calces extendit: at illum
Hesterni capite induto subiere Quirites.
 Tange, miser, venas; et pone in pectore dextram:
Nil calet hic: summosque pedes attinge, manusque:
Non frigent.——Visa est si forte pecunia, sive
Candida vicini subrisit molle puella,
Cor tibi rite salit? positum est algente catino
Durum olus; et populi cribro decussa farina:
Tentemus fauces. Tenero latet ulcus in ore
Putre, quod haud deceat plebeia radere beta.
 Alges, cum excussit membris timor albus aristas:
Nunc, face supposita, fervescit sanguis, et ira

and lights—the poor had only tibiæ, small pipes which played on the occasion.

103. *This happy fellow.*] Beatulus—dim. from beatus, happy. Iron.

103, 4. *On an high bed, &c.*] Laid on an high bier. Compositus here seems to express what we mean by laying out a corpse.

104. *Daubed over, &c.*] After washing the corpse with water, they anointed it with perfumed ointment, of which the amomum, an aromatic shrub, which grew in Armenia, furnished the chief ingredient. The amomum was used in embalming. Hence momy or mummy. See AINSW.

105. *His rigid heels, &c.*] The Romans always carried the dead heels foremost, noting thereby their last and final departure from their house. Rigid—*i. e.* stiff with death.

106. *Hesternal Romans.*] See JUV. sat. iii. 60, note. When a person of consequence died, all the slaves which he had made free in his life-time attended the funeral; some bore the corpse, (subeire—put themselves under the bier,) others walked in procession. These, being freedmen, were reckoned among the Roman citizens; but they were looked on in a mean light, and were contemptuously called hesterni, Romans of yesterday—*i. e.* citizens whose dignity was of very short standing. Thus the first gentleman or nobleman of his family was called novus homo. So we, in contradistinction to families which are old, and have been long dignified, say, of some family lately ennobled, that it is a family of yesterday.

——*Cover'd head.*] Wearing the pileus, or cap, which was the signal of liberty. Servum ad pileum vocare, signified to give a slave his liberty, which they did, among the Romans, by first shaving his head, and then putting a cap upon it. AINSW.

107. "*Touch, wretch, my veins.*"] It is very evident, from the four last lines, that the case, which the philosopher has put, is to be taken in an allegorical sense; and that, by the conduct of the wretched libertine, who rejected his physician's advice, and proceeded in his absurd courses, till he fixed a disorder upon him which brought him to the grave, he meant to represent the conduct of those who despised the philosophers, those physicians of the mind, and set at nought the precepts which they taught, till, by a continuance in their vices, their case became desperate, and ended in their destruction.

However, the opponent is supposed to understand what the philosopher said, in his story of the libertine, in a mere literal and gross sense, and is therefore represented as saying, "What's "all this to the purpose? What is this "to me? I am not sick—I don't want "a physician—try, feel my pulse."

—"*On my breast.*"] To feel the regular pulsation of my heart.

108. "*Nothing is hot here.*"] There's no sign of any feverish heat.

—"*Touch the extremes,*" *&c.*] You'll find there the natural heat; no coldness as in the feet and hands of a dying man.

Bed laid, and daubed over with thick ointments,
Extends his rigid heels towards the door: but him
The hesternal Romans, with cover'd head, sustained.
" Touch, wretch, my veins, and put your right hand on " my breast:
" Nothing is hot here: and touch the extremes of my feet " and hands:
" They are not cold."—" If haply money be seen, or
" The fair girl of your neighbour smile gently,
" Does your heart leap aright?—there is placed in a cold dish
" An hard cabbage, and flour shaken thro' the sieve of the " people:
" Let us try your jaws: a putrid ulcer lies hid in your " tender mouth,
" Which it would be hardly becoming to scratch with a " plebeian beet.
" You are cold, when white fear has rous'd the bristles " on your limbs:
" Now, with a torch put under, your blood grows hot, and " with anger

109. "*If haply money be seen.*"] Here the philosopher explains himself, and seems to say, "I grant that your bodily health is good, but how is your mind? does not this labour under the diseases of covetousness, fleshly lust, intemperance, fear, and anger? As a proof of this, let me ask you, if a large sum of money comes in view, or your neighbour's handsome daughter should smile upon you, does your heart move calmly as it ought, do you feel no desire of possessing either?"

111. "*There is placed, &c.*] What think you of a vile dish of hard, half-boiled cabbage, or coleworts, and coarse bread, such as the common people eat. Farina is lit. meal or flour; here, by meton. the bread itself which is made of it. Shaken through the sieve of the people—*i. e.* of the poorer sort, who used coarse sieves, which let more of the bran and husks through, and therefore their bread was coarser than that of the gentry.

113. *Try your jaws.*] Whether they can devour such coarse fare, or whether you would not find yourself as unable to chew, or swallow it, as if you had a sore and putrid ulcer lurking in your mouth, too tender for such coarse food, and which it would not be at all fitting to injure, by scratching or rubbing against it with vulgar food.

114. *Beet.*] Beta—some sort of hard, coarse, and unsavoury herb. AINSW. Put here, by meton. for any kind of ordinary harsh food.

If you found this to be the case, you may be certain that you have a luxurious appetite.

115. *When white fear, &c.*] You said that you had no cold in the extremes of your feet and hands—but how is it with you when you shudder with fear?—The Stoics were great advocates for apathy, or freedom from all passions, fear among the rest. White fear, so called from the palenesss of countenance that attends it.

—*Rous'd the bristles.*] Arista signifies an ear of corn, or the beard of corn. Sometimes, by catachresis, an hair or bristle, which is often said to stand on end when people are in a fright.

116. *Now with a torch, &c.*] He now charges him with the disease of violent anger, the blood set on fire, as if a burning torch were applied, and eyes sparkling and flashing fire as it were.—In this situation, says he, you say and do things, that even Orestes himself, mad as he was, would swear were the words and

Scintillant oculi: dicisque, facisque, quod ipse
Non sani esse hominis, non sanus juret Orestes.

actions of a person out of his senses. So that, though you may think you are well, because you find no feverish heat in your body, yet you are troubled with a fever of the mind every time you are angry. Therefore in this, as well as with regard to the diseases of covetousness, lust, luxury, and fear, which are all within you, you as much stand in need of a physician for your mind, as the poor wretch, whom I have been speaking of, stood in need of a physician for his body; nor did he act more oppositely to the dictates of sound reason by despising his physician, and rejecting his remedies for his bodily complaints, than you do, by despising the philosophers, and rejecting their precepts, which are the only remedies for the disorders of the mind.

Thus the philosopher is supposed to conclude his discourse with his opponent, leaving an useful lesson on the minds of his idle and lazy pupils, who neglected their studies to indulge in sloth and luxury, not considering the fatal distempers of their minds, which, if neglected, must end in their destruction.

117. *Orestes.*] Was the son of Agamemnon and Clytemnestra. He slew his own mother, and Ægisthus, her adulterer, who had murdered his father.

"Your eyes sparkle, and you do and say, what Orestes himself,
"Not in his sound mind, would swear was not the part of a
"man in his right senses."

He killed Pyrrhus, the son of Achilles, in the temple of Apollo, for marrying Hermione, who had been promised to him by her father Menelaus. Apollo sent furies to haunt him for the profanation of his temple, and forced him to expiate his crimes at the altar of Diana Taurica. See JUV. sat. xv. l. 116—19.

See HOR. sat. iii. lib. ii. l. 133, et seq. in which satire Horace, with a degree of humour and raillery peculiar to himself, exposes the doctrine of the Stoic philosophers, which was, that all mankind were madmen and fools, except those of their own sect; this he, with infinite humour and address, turns upon themselves, and naturally concludes, upon their own premises, that they were greater fools than the rest of the world.

The Stoics were a proud, harsh, severe, and sour sect, in many particulars not very different from the Cynics. The reader may find an instructive account of their principles, doctrines, and practices, as well as an edifying use made of them, in that masterly performance of Dr. Leland, entitled, "The Advantage "and Necessity of the Christian Reve-"lation," vol. ii. 140—223.

SATIRA IV.

ARGUMENT.

The sting of this Satire is particularly aimed at Nero; but the Poet has been cautious, and therefore has written it under the notion of Socrates admonishing his pupil, young Alcibiades: under this fiction he attacks Nero's unfitness to manage the reins of government, his lust, his cruelty, his drunkenness, his luxury and effeminacy. He also reprehends the flattery of Nero's courtiers, who endeavoured to

REM populi tractas? (barbatum hæc crede magistrum
Dicere, sorbitio tollit quem dira cicutæ.)
Quo fretus? dic hoc, magni pupille Pericli.
Scilicet ingenium, et rerum prudentia velox,
Ante pilos venit; dicenda, tacendaque, calles.
Ergo, ubi commota fervet plebecula bile,
Fert animus calidæ fecisse silentia turbæ,

Line 1. *Do you manage, &c.*] Do you take upon yourself the management of public affairs—the government of the state?

—*Think.*] *i. e.* Let us suppose, imagine.

—*The bearded master.*] Socrates, who, like other philosophers, wore a beard, as a mark of wisdom and gravity; let us suppose him thus to discourse to his pupil Alcibiades.

2. *Dire potion, &c.*] Socrates was put to death at Athens, on the accusation of Anitus and Melitus. He was condemned to drink the juice of hemlock. See JUV. sat. xiii. l. 185, 6, note.

3. *Upon what relying?*] What are your qualifications for this, that you rely upon as sufficient for so arduous an undertaking? *ὅτῳ πιστεύων*, says Socrates to Alcibiades.

—*O pupil, &c.*] The father of young Alcibiades left him under the care and guardianship of Pericles, who was a wise and great statesman, and who administered the affairs of Athens for forty years. Alcibiades was prone to luxury and other vices, but giving himself to be instructed by Socrates, he was somewhat reclaimed. See AINSW. Alcibiades.

4. *To be sure.*] Scilicet is here ironical, and is put to introduce the following lines, which are all, to l. 13, ironical, and lash Nero under the person of young Alcibiades.

—*Genius.*] Ingenium—capacity, judgment.

—*Quick foresight, &c.*] Prudentia—a

SATIRE IV.

ARGUMENT.

make his vices pass for virtues. It may be supposed, that our poet might mean to represent Seneca, Nero's tutor, under the character of Socrates, the tutor of young Alcibiades; and Nero, Seneca's pupil, under the character of Alcibiades. Persius has, in this Satire, almost transcribed Plato's first Alcibiades. See Spectator, No. 207.

Do you manage the bus'ness of the people? (think the bearded master
To say these things, whom the dire potion of hemlock took off.)
Upon what relying? tell this, O pupil of great Pericles.
To be sure, genius, and quick foresight of things,
Come before hairs: you know well what is to be spoken, and what kept in silence.
Therefore when the lower sort of people grow warm with stirr'd bile,
Your mind carries you to have made silence to the warm crowd,

natural quickness and foresight of things, and an habitual acting accordingly.

5. *Before hairs.*] *i. e.* The hairs of the beard. According to Suet. Nero began to reign before his seventeenth year.

—*You know well, &c.*] This is a most important qualification in the chief governor of a state, to know when to speak, and when to be silent—what to impart to the people, and what conceal from them—what to take public notice of, and what to pass over in silence: therefore when—

6. *The lower sort of people.*] Plebecula (dim. from plebs), the mob, as we say; who, in all states, are, at times, apt to be troublesome if displeased.

—*With stirr'd bile.*] Wax warm with anger, their choler stirred, put into commotion—

7. *Your mind carries you.*] Your mind is so persuaded of your dignity and authority, that it carries you into a notion, that you have but to wave your hand, and the people, though in ever so great a ferment, would be instantly appeased.

—*To have made silence, &c.*] The thought has but to come into your mind, and the thing seems to have been already done. See Æn. i. 152—7.

Majestate manus. Quid deinde loquere?—"Quirites,
"Hoc, puto, non justum est; illud male: rectius istud."
Scis etenim justum gemina suspendere lance
Ancipitis libræ: rectum discernis, ubi inter
Curva subit; vel cum fallit pede regulà varo:
Et potis es nigrum vitio præfigere theta.
Quin tu, igitur, summa nequicquam pelle decorus,
Ante diem blando caudam jactare popello

8. *What then, &c.*] *q. d.* Now let us suppose you to have succeeded, and to have made silence, fecisse silentia—what would be your speech to them, in order to their dispersion?

—"*Romans.*"] Quirites. The poet supposes him to address the mob by the ancient and honourable title of Quirites, in order to gain their attention, and by this, too, he marks out who is meant by Alcibiades; for the Romans, not the Athenians, were called Quirites, from Quirinus, *i. e.* Romulus, their first founder.

9. "*I think.*"] Pluto—*i. e.* in my opinion. He speaks with the diffidence and fear of a young and inexperienced man, instead of the boldness and authority of an old experienced governor.

—"*Is not just,*" *&c.*] He represents Alcibiades (*i. e.* young Nero) as a miserable and puerile orator, and making a speech consisting of very few words, (and those ill calculated to allay the turbulence of an enraged mob,) and therefore not fit for the government of such a place as Rome, where seditions and risings of the people were very frequent, and which required all the gravity and force of popular eloquence to appease them.

—"*That is badly,*" *&c.*] He represents Alcibiades, as if he were saying over his lesson about the το δικαιον, το καλον, το δικαιοτερον, to his master Socrates; in order to ridicule the supposed speech of Nero to the people, which is more like a school-boy's repeating his lesson in moral philosophy, than like a manly authoritative oration, calculated for the arduous occasion of appeasing an incensed and seditious mob.

10. *You know how to suspend, &c.*] *i. e.* To weigh and balance between right and wrong; and to resolve all difficult and doubtful questions concerning them. Metaph. taken from weighing in scales, to ascertain the truth of the weight of any thing.

11. *The doubtful balance.*] Not knowing which way it will incline, till the experiment be made. So there may be questions which may be very doubtful concerning right, and not to be decided, till very nicely weighed in the mind.

—*What is straight, &c.*] Metaph. from measuring things by a straight rule, by which is discovered every deviation and inclination from it. This was applied to morals; what was right was called rectum—what was not right, curvum. So sat. iii. 52.

Haud tibi inexpertum curvos deprendere mores.

11, 12. *When between crooked things, &c.*] Virtue may sometimes be found, so situated between two vices, as to make the decision of what is right very difficult; its extremes may seem to border on vice, either on one side or the other.

For instance, when Junius Brutus put his two sons to death, for siding with Tarquin after his expulsion from Rome, this action of Brutus, however virtuous it might be, certainly bordered on cruelty and want of natural affection on one hand, and want of justice and public spirit on the other. See JUV. sat. viii. l. 261, note.

12. *When a rule deceives, &c.*] Metaph. from legs which bend inward; bandy legs, which are misshapen and uneven. You also know, when on account of some necessary exceptions, the rule itself would be uneven and wrong, and would deceive, if observed according to the letter of it.

For instance, it is a rule of justice to return a deposit, when demanded by the owner. A man, in his right mind, leaves his sword in his friend's hands—afterwards he runs mad, and, with an apparent intent of doing mischief, comes and demands his sword: the law, in the letter of it, says, "return it;" but this, in such a case, would be a distortion of

With the majesty of your hand: what then will you speak? "Romans,
"This, I think, is not just; that is badly—that more right."
For you know how to suspend what is just, in the double scale
Of the doubtful balance; you discern what is straight when between
Crooked things it comes, or when a rule deceives with a wry foot;
And you are able to fix the black theta to vice.
But do you therefore (in vain beautiful in your outward skin)
Before the day, to boast your tail to the fawning rabble

right, which, if obeyed, would deceive him that complied with it into a wrong action.

13. *To fix the black theta.*] You are perfectly skilled in the proper distribution of punishments. The letter Θ was put to the names of those who were capitally condemned among the Greeks, it being the first letter of the word *θανατος*, death.

q. d. You perfectly understand criminal as well as civil justice.

In all these four last lines Persius is to be understood directly contrary to what he says, and to speak ironically of Nero's abilities for the distribution of civil and criminal justice. In short, he means that Nero had not any sort of knowledge or experience which could fit him for the government on which he had entered.

14. *But, &c.*] The poet having, in the four preceding lines, represented Socrates as insinuating, by a severe irony, that his pupil was destitute of all the requisites which form a chief magistrate, (which we are to understand as applied by Persius to young Nero,) now represents him as throwing off the disguise of irony, and, in plain terms, arraigning his affecting the government, young and inexperienced as he was, and, to that end, his exhibiting his handsome person, clad in a triumphal robe, in order to captivate the minds of the silly rabble—See TACIT. Ann. lib. xiii. and ANT. Univ. Hist. vol. xiv. p. 356. when he, instead of governing others, stood in need of that wisdom which could enable him to govern himself.

—*Therefore.*] As you are destitute of the preceding qualifications of a chief magistrate. (See l. 10—14.)

—*In vain beautiful, &c.*] Alcibiades was a beautiful youth—so, all agree, Nero was—but, alas! how vain and empty was this outward embellishment of a fine person, if his mind were replete with ignorance and vice, so that he was utterly unfit for the high station to which he aspired!

15. *Before the day.*] Before the time comes, when a maturer age, and an acquired knowledge in the affairs of government, shall have qualified you properly. Nero, though not fourteen years old, after his adoption by the emperor Claudius in preference to his own son Britannicus, was presented with the manly robe, which qualified him for honours and employments. At the same time, the senate decreed, that, in his twentieth year, he should discharge the consulship, and, in the mean time, as consul designed, be invested with proconsular authority out of Rome, and be styled prince of the Roman youth.

—*Boast your tail.*] Metaph. alluding to the peacock's tail, which, when expanded, is very beautiful, and highly admired, by children particularly; (comp. JUV. sat. vii. 32, note.) So young Nero, in order to draw the eyes and affections of the common people upon him, appeared at the Circensian games in a triumphal robe, the mark and ornament of the imperial state. ANT. Hist. ubi supra.

Caudam jactare, in this line, is by some interpreted by wagging the tail—metaph. alluding to dogs wagging the tail, when they seem to fawn and flatter, in order to ingratiate themselves with those whom they approach. Comp. sat. i. 87, and note. This undoubtedly gives a very good sense to the passage, as descriptive of Nero's flatteries and blandishments towards the populace at Rome,

Desinis, Anticyras melior sorbere meracas?
Quæ tibi summa boni est?—" uncta vixisse patella
" Semper, et assiduo curata cuticula sole."
Expecta; haud aliud respondeat hæc anus. I nunc,
Dinomaches ego sum, suffla, sum candidus. Esto,
Dum ne deterius sapiat pannucia Baucis,
Cum bene discincto cantaverit ocima vernæ.
Ut nemo in sese tentat descendere! Nemo:

in order to gain their favour. But I rather think that the interpretation which I have preferred (for both are to be found in commentators) is most agreeable to the preceding line:

Quin tu, igitur, summa nequicquam pelle decorus—

which seems to allude to the appearance which Nero made, when, to draw the eyes and affections of the people upon him, he exhibited himself in a triumphal robe at the Circensian games. See l. 14, n. 1.

Casaubon concludes his note on l. 15, as giving a preference to the allusion which I have adopted—" Hoc autem " venuste dictum a Persio—jactare se " populo—Ut apud Juvenalem,

"*Ipse lacernatæ cum se jactaret amicæ.*"
JUV. sat. i. l. 62.

" Translatum a pavonibus, quando
"—*picta pandunt spectacula caudâ.*"
HOR. sat. ii. lib. ii. l. 26.

" Tunc enim creduntur jactare se fœmi- " nis," &c.

15. *The fawning rabble.*] Blando—flattering, fawning, easily captivated with outward shew, and as easily prevailed on to make court to it. Popellus, dim. of populus—small, silly, or poor people—the rabble or mob. AINSW.

16. *Leave off.*] Desinis.—*q. d.* Do you desist from engaging the admiration and flatteries of the people by your fine outward appearance, as though you aspired at governing them—

—*More fit.*] Melior—*i. e.* aptior—*i. e.* when you are fitter to be drinking hellebore to purge out your madness of vice and folly?

The pure Anticyræ.] Anticyræ meracæ—whole isles of pure hellebore. AINSW. Anticyræ were two islands in the Ægean sea, famous for producing large quantities of hellebore, much in repute for purging the head, not only in madness, but to clear it, and quicken the apprehension. Anticyræ stands here for the hellebore which grew there. Meton. See sat. i. l. 51, note; and HOR. lib. ii. sat. iii. l. 83.

All this is, in substance, what Plato represents Socrates saying to Alcibiades; but Persius is to be understood as applying it to Nero, who, having taken the reins of government, without being qualified for the management of them, flattered, and paid court to the senate and people, in order to gain their favour; when all he did, that appeared right, did not proceed from inward virtue and real knowledge, but from counterfeiting and dissembling both.—Leave off this, says Persius, till being properly instructed and informed in the principles of real wisdom and virtue, you may be that really which now you only pretend—in the mean time, as you are at present, you are more fit to be put under a regimen of hellebore than for any thing else. As a proof of this, let me ask you—

17. " *Your sum of good.*"] Your summum bonum, or chief good. If you answer truly, you must own it to be—

—" *To have always lived,*" *&c.*] To fare sumptuously, and to live in all the delicacies of gluttony.—This is what Persius supposes to be Nero's answer.

18. " *Skin taken care of,*" *&c.*] They used to anoint their bodies, and then bask in the sun, to make their skin imbibe the oil, that it might be smooth and delicate. See MART. Ep. lib. x. ep. xii.

Here Persius attacks the luxury and effeminacy of Nero, who had not yet thrown off the mask; but whatever vices and debaucheries he might practise privately, to the public he still continued to personate a character of some remaining virtues.

—" *Continual sun.*"] Hypallage—for continually in the sun. See JUV. sat. xi. l. 203.

Leave off, more fit to drink up the pure Anticyræ?
"What is your sum of good?"—"To have always lived with
"a delicious
"Dish, and the skin taken care of in the continual sun."—
"Stay: this old woman would hardly answer otherwise.—
"Go now—
"I am of Dinomache:"—"puff up:"—"I am handsome:"
—"be it so:
"Since ragged Baucis is not less wise than you,
"When she has well cried herbs to a slovenly slave."
How nobody tries to descend into himself! nobody:

19. "*Stay.*"] Stop a little—there's an old woman crying her herbs—ask her what she thinks the chief good, and you'll hear from her as wise an answer as you have given me, says the poet, as in the person of Socrates to Alcibiades.

— "*Go now,*" *&c.*] *i. e.* Go now where you please, if such be your ideas of the chief good, and boast that you are nobly born, the son of the noble Dinomache, that great and illustrious woman—but how will this fit you for government, while your ideas are so ignoble and base? Alcibiades was the son of a noble woman of that name—Nero of Agrippina.

20. "*Puff up.*"] Suffla—"be proud of "this—puff yourself up with this conceit—but, alas! of what avail is this, "when the first wrinkled old woman you "meet is as well informed, touching the "chief and highest good of man, as you "are."

21. "*Baucis.*"] The name of an old woman. See Ov. Met. lib. viii. fab. viii. ix.—here put for any of that character. Pannuceus signifies ragged, or clothed in rags; also wrinkled.

22. "*Cried herbs,*" *&c.*] Ocimum is an herb called basil, but put here in the plural number for all sorts of herbs, which, as well as this, were cried and sold by old women about the streets of Rome.

Discinctus signifies, lit. ungirt, the clothes hanging loose—hence slovenly—and perhaps it may therefore be a proper epithet for one of the common slaves, who might be usually slovenly in their appearance; one of these hearing the woman cry herbs, goes out into the street and buys some.

Some are for making cantaverit ocima a figurative expression for the old woman's quarrelling, and abusing the slave; but I see no reason for departing from the above literal explication, which, to me, seems to contain a very natural description of an old herb-woman, crying her herbs in a sort of singing or chant, such as is heard every day in London, and one of the lower servants in the family hearing her, and going into the street to her to buy some.

The poet's meaning here is to mortify Nero's vanity, with regard to his person and appearance. "You boast of your "youth, birth, and fortune—of your "beauty and elegance of appearance"—all which may be understood by candidus—

Candidus, et talos a vertice pulcher ad imos. Hor. epist. ii. lib. ii. l. 4.

q. d. "I grant all that you can say on "these subjects; but how little are all "these, in comparison of the beauty and "ornaments of the mind, in which you "don't exceed a poor old, ragged, and "wrinkled hag, that cries herbs about "the street! She is not worse off (de-"terius) than you, in point of wisdom "and knowledge; nay, she may be said "to exceed you, since she is endowed "with wisdom enough to fulfil, and will "to perform, what her station of life re-"quires: she cries her herbs well, and "knows how to recommend them to the "best advantage to the buyers; but you "are destitute of all those qualities "which are requisite to perform the "duties of that station, in which you "are placed as the chief governor of a "great people."

23. *Nobody tries,* *&c.*] However profitable self-knowledge may be, yet how

Sed præcedenti spectatur mantica tergo.
Quæsieris, "nostin' "Vectidi prædia?" "Cujus?"
"Dives arat Curibus quantum non milvus oberret."
Hunc ais? hunc, dîs iratis genioque sinistro,
Qui quandoque jugum pertusa ad compita figit,
Seriolæ veterem metuens deradere limum,
Ingemit, hoc bene sit; tunicatum cum sale mordens
Cæpe, et farratam pueris plaudentibus ollam,
Pannosam fæcem morientis sorbet aceti.
At si unctus cesses, et figas in cute solem,
Est prope te ignotus, cubito qui tangat, et acre

backward are men to endeavour to search and know themselves!—in short, nobody does this.

24. *The wallet, &c.*] Alluding to that fable of Æsop, which we find in Phædrus as follows:

Peras imposuit Jupiter nobis duas:
Propriis repletam vitiis post tergum dedit,
Alienis ante pectus suspendit gravem.
Hac re videre nostra mala non possumus,
Alii simul delinquunt, censores sumus.

Hence, though we do not see our own faults, which are thrown (as it were) behind our backs, yet those who follow us can see them, and will look at them sharply enough; thus we also look at the faults of those whom we follow.

Dixerit insanum qui me, totidem audiet, atque
Respicere ignoto discet pendentia tergo.
HOR. lib. ii. sat. iii. l. 298, 9.

25. *You may be asked, &c.*] i. e. Suppose you are inquired of by somebody, and are asked, "Whether you know "the farms on the estate of Vecti-"dius?"

—"*Whose?*"] i. e. Whose say you? —as if not knowing whom he means to inquire about.

26. "*Rich he ploughs,*" *&c.*] I mean, says he, that rich fellow, that has more arable land than a kite can skim over in a day. Oberro signifies to wander about in an irregular manner, and well describes the flight of a kite, which does not proceed straight-forward, but keeps wheeling about, in an irregular manner, in search of prey. This seems to be proverbial for a large and extensive landed estate. See JUV. sat. ix. l. 55. tot milvos intra tua pascua lassos.—Cures was a city of the Sabines, or rather the country about it.

27. "*Him do you say?*"] Do you mean that Vectidius, who has so much land at Cures?—say you—

—"*Him.*"] Hunc—novi understood. —q. d. O yes, I know him of whom you speak.

—"*Angry gods.*"] It was a notion among the ancient heathen, that the gods were displeased and angry with those with whom they themselves were displeased, even at the time they were born, and that, therefore, through life, they were under an adverse fate. See JUV. sat. i. l. 49, 50; and JUV. sat. x. 129.

Dîs ille adversis genitus, fatoque sinistro.

—"*An unlucky genius.*"] See sat. ii. l. 3, note.

——"*Of heaven and earth the scorn,*
"*With angry gods, and adverse genius*
"*born.*" BREWSTER.

Sinister, as has been already observed, (See JUV. xiv. 1, note,) means unfortunate, unlucky, untoward; also unfavourable.

28. "*Fixes a yoke,*" *&c.*] This alludes to a festival time, when, after ploughing and sowing were over, the husbandmen hung up the yokes of their oxen on stakes, or posts, in some public highway, most frequented; therefore they chose the compita, or places where four ways met, where the country-people came together to keep their wakes, and to perform their sacrifices to the Lares, or rural gods; hence called Compitalitii. This was a season of great festivity, (something like harvest-home among us,)

But the wallet on the preceding back is looked at.—
You may be asked—" Do you know the farms of Vectidius?"
" Whose?"
" Rich he ploughs at Cures as much as a kite cannot fly over."
" Him do you say?—him, with angry gods, and an unlucky " genius,
" Who, whensoever he fixes a yoke at the beaten cross-ways,
" Fearing to scrape off the old clay of a vessel,
" Groans"—" May this be well!" " champing, with salt, a " coated
" Onion, and the servants applauding a mess of pottage,
" Sups up the mothery dregs of dying vinegar."—
" But if anointed you can loiter, and fix the sun in your " skin,
" There is nigh you one unknown, who may touch with the " elbow, and sharply

when the farmers ate and drank with great jollity.

29. "*Fearing to scrape*," &c.] The ancients, when they put wine into vessels, stopped up the mouth with clay or pitch daubed over it. When it was brought out for use, the mouth was unstopped, by scraping off the covering, that the wine might be poured out. HOR. lib. i. ode xx. l. 2, 3.

This poor niggardly wretch, even at a time of festivity, grudged to open a vessel; and, if he did it, seemed as if it threatened his ruin. O, says he, with a groan, may this end well! hoc bene sit—a sort of solemn deprecation, frequently used by the Romans on their undertaking something very weighty and important.

30, 1. "*A coated onion.*"] Tunicatum—because an onion consists of several coats.

31. "*Mess of pottage.*"] Farratam signifies made of corn; ollam, a pot in which the pottage (which was made of corn, meal, or flour, with water and herbs) was boiled; here, by metonymy, put for its contents—*i. e.* the pottage. Comp. JUV. sat. xiv. 171, note.

—"*Servants applauding.*"] Even this mean fare, being more than they usually had on other days, therefore they rejoiced at the sight of it, and applauded their master's liberality. Comp. JUV. sat. xiv. l. 126—34.

32. "*Sups up the mothery dregs*," &c.] Acetum—wine turned sour.

——*Acre*
Potet acetum.
HOR. sat. iii. lib. ii. l. 116, 17.

When wine ferments and turns sour, there is a scum or mouldiness on the top, which bears the appearance of white rags—hence mothery wine was called pannosus. Every word in this line has an emphasis, to describe the covetous miserable wretch who is the subject of it. Sorbet, he sups or drinks up, leaves none—wine turned sour, mothery, the dregs of it, dying, losing even the little spirit it had. So we speak of vapid, flat liquors, that have lost all their spirit—we say they are dead, as dead small-beer, &c. All this he is supposed to do, even at a time of feasting, rather than afford himself good liquor.

33. "*You can loiter*," &c.] Comp. l. 18. If you indulge in laziness, luxury, and effeminacy. The poet here cautions the relator of the faults of Vectidius, and lets him know that some other may make as free with his.

34. "*One unknown.*"] Don't think that your faults will be concealed any more than you conceal the faults of other people. Somebody or other, whom perhaps you little think of, and whom you knew not—

—"*May touch*," &c.] May remind you of your vices by a gentle jog of the elbow, and say, "Pray look at "home."

34, 5. "*Sharply spit down*," &c.] Acre, a Græcism; for acriter, sharply, with

Despuat in mores; penemque arcanaque lumbi
Runcantem, populo marcentes pandere vulvas.
Tu cum maxillis balanatum gausape pectas,
Inguinibus quare detonsus gurgulio extat?
Quinque palæstritæ licet hæc plantaria vellant,
Elixasque nates labefactent forcipe adunca,
Non tamen ista filix ullo mansuescit aratro.
  Cædimus, inque vicem præbemus crura sagittis:
Vivitur hoc pacto: sic novimus. Ilia subter
Cæcum vulnus habes; sed lato balteus auro
Prætegit: ut mavis, da verba, et decipe nervos,
Si potes. "Egregium cum me viciuia dicat,
"Non credam?" viso si palles, improbe, nummo;
Si facis, in penem quicquid tibi venit amarum;
Si puteal multa cautus vibice flagellas;
Nequicquam populo bibulas donaveris aures.
Respue quod non es: tollat sua munera cerdo:

acrimony.—Despuo, literally, is to spit down or upon: hence to spit out in abhorrence, to express contempt, abhorrence, destruction: "therefore don't "flatter yourself that you will escape the "censure of others, any more than Vectidius, or others, escape yours—your "manners are such, as to call for the "utmost abhorrence, and the sharpest "censure." Metaph. from those who spit, on smelling or tasting any thing that is filthy.

From this place to l. 42, the thoughts and expressions are by no means proper for literal translation—I have therefore paraphrased them, and shall only observe, that their tendency is indirectly to charge the young emperor Nero with certain lewd and unnatural actions, which, however hitherto he might keep from the public eye, were yet practised by him in secret.

42. *We lash.*] Or we strike others, in censuring and publishing their faults.

—*We expose our legs to arrows.*] Metaph. from the gladiators, who, while they strike at the adversary, expose their own persons to be wounded where most easily vulnerable. So while we lash or strike others with our tongues, we expose ourselves to be lashed by them in our turn, and to receive the arrows of detraction and defamation into whatever part of our character is most vulnerable. The gladiators could guard the body, but the legs and lower parts were much exposed to the stroke of the adversary.

43. *Thus we live.*] Vivitur, impers. —*q. d.* This is the manner of common life, censuring and being censured. See sat. iii. l. 20, luditur, note.

—*Thus we know.*] Thus we become acquainted with men's characters, by hearing their faults published by their revilers.

44. *A blind wound.*] *i. e.* You practise wickedness, which is concealed from the eyes of the world, but yet wounds your conscience; guilt lurks within, and wounds you inwardly.

44, 5. *A belt—covers it—*] Metaph. from the practice of the gladiators, who, when they received a wound, covered it with the broad belt which they wore, in order to keep it from the eyes of the spectators. Thus Nero, by the greatness of his power, and by the splendour of his appearance and situation, (here meant by the figure of a broad belt of gold,) covered his iniquities from the animadversion of the laws, and from the observation of the people.

45. *Cheat—and deceive, &c.*] Impose upon others, and deceive your own feelings, as much as you please, that is, if you find it possible so to do.

"Spit down on your manners: who by vile arts
"Are making your body smooth and delicate.
"When you can comb a long anointed beard
"On your cheeks, why are you shorn elsewhere?
"When, after all the pains that can be taken,
"Tho' assisted, in the depilation of your person, by
"Five strong wrestlers, you can never succeed.
"We lash, and in our turn we expose our legs to arrows.
"Thus we live—thus we know—under your bowels
"You have a blind wound: but a belt with broad gold
"Covers it: as you please, cheat—and deceive your nerves,
"If you can."—"When the neighbourhood says I am ex-
"cellent,
"Shall I not believe it?"—"If money being seen, O wicked
"man, you are pale—
"If you do whatever your lust prompts you to—
"If, cautious, you scourge the puteal with many a wale,
"In vain shall you give your soaking ears to the rabble.
"Reject what you are not—Let the cobbler take away his gifts:

45. *Cheat.*] Da verba. See before, note, sat. iii. l. 19.

—"*Nerves.*"] Nervos. The nerves are the organs of sensation.

46. "*If you can.*"] *i. e.* But this you cannot do.

—"*When the neighbourhood says,*" *&c.*] These are the words of Alcibiades (*i. e.* Nero) in answer to what has been said. "All the world," says he, "speak of "my excellence as a man, and as a "prince, and would you not have me "believe what they say?"

47. "*If money,*" *&c.*] Socrates (*i. e.* Persius) answers—"Instead of taking "the idea of your own character from "the flatteries of the populace, examine "yourself; and if you find that you "grow pale, as it were, at the very "sight of money, from an envious and "covetous desire after it—if you give "the reins to your abominable lusts—if "you are committing robberies, mur-"ders, and other acts of cruelty in the "streets, cautious to secure yourself by "taking guards with you—in vain," &c.——Puteal (from puteus, a well.) When lightning fell in any place, the old Romans covered the place over, like a public well; and such a place they properly called puteal. There was one in the Roman forum, and near it was the tribunal of the prætor. This was the scene of many of Nero's nightly frolicks, who was a kind of Mohock in his diversions, and committed numberless enormities, even murders and robberies, disguised in the habit of a slave: but, at last, having been soundly beaten, he grew cautious, and went attended by gladiators. It is to this Persius here alludes. And Nero might well be called the scourge of every place where he transacted such enormities, and be said to leave many marks and wales behind him in those places which were the scenes of his flagitious practices.

50. "*In vain,*" *&c.*] It will be of very little use to you to let your ears imbibe the applause and flattery of the mob (see before, l. 15,) which ears of yours are as prone to this as a sponge to soak in water.

If your own conscience accuses you of what I have above spoken of, the applauses, which you know yourself to be utterly undeserving of, can give you but little comfort, nor can they make you better than you are.

51. "*Reject what you are not.*"] Persius concludes this Satire with two lines of salutary advice to Nero——

Reject, put away from you, what does not belong to you—lay aside the

Tecum habita, et noris quam sit tibi curta supellex.

feigned character under which you appear.

51. "*Let the cobbler,*" *&c.*] Cerdo—put here for the lower people in general. See Juv. sat. iv. l. 153.—*q. d.* "Give "them back the presents which they "make you of adulation and applause; "let them carry them away, and keep "them to themselves, or bestow them "elsewhere; have nothing to do with "them."

52. "*Dwell with yourself.*"] *i. e.* Retire into thyself; let thine own breast be the abode of thy constant thoughts.

"Dwell with yourself, and you will know how short your
"household stuff is."

52. "*Your household stuff*," *&c.*] You will then find out how poorly furnished you are within, how short your abilities, and how little fitted for the arduous task of government, or indeed for the purposes of civil society.

Metaph. from the furniture of an house—here applied to those qualities of the mind which are necessary to furnish and adorn it, for the purposes of civil and social life.

SATIRA V.

ARGUMENT.

This Satire is justly esteemed the best of the six.—It consists of three parts: in the first of which the Poet highly praises Annæus Cornutus, who had been his preceptor, and recommends other young men to his care.—In the second part, he blames the idleness and sloth of young men, and exhorts them to follow after the liberty and enfranchisement of

Persius. Vatibus hic mos est, centum sibi poscère voces,
Centum ora, et linguas optare in carmina centum:
Fabula seu mœsto ponatur hianda tragœdo,
Vulnera seu Parthi ducentis ab inguine ferrum.
Cornutus. Quorsum hæc? aut quantas robusti carminis offas
Ingeris, ut par sit centeno gutture niti?
Grande locuturi, nebulas Helicone legunto:
Si quibus aut Prognes, aut si quibus olla Thyestæ

Line 1. *A custom, &c.*] Of epic poets, and sometimes of orators, to adopt this idea.

Hom. Il. ii. for instance:

ουδ ει μοι δεκα μεν γλωσσαι, δεκα δε στοματα ειεν.

So Virg. Geor. ii. l. 43; and Æn. vi. l. 625.

Non mihi si centum linguæ sint, oraque centum.

And, Quint. ad fin. Decl. vi. Universorum vatum, scriptorumque ora consentiant, vincet tamen res ista mille linguas, &c.

—*An hundred voices.*] Alluding perhaps to the responses of the Sibyl— Virg. Æn. vi. l. 43, 4.

——*Aditus centum, ostia centum,*
Unde ruunt totidem voces responsa Sibyllæ.

2. *For verses.*] *i. e.* That, when they compose their verses, their style and language might be amplified and extended, adequately to the greatness and variety of their subjects.

3. *Whether a fable.*] The subject or story on which they write is called the fable.

—*Bawled out, &c.*] *i. e.* Whether they write tragedy, to be acted on the stage. Comp. Juv. sat. vi. l. 635.

Grande Sophocleo carmen bacchamur hiatu.

4. *Or the wounds of a Parthian, &c.*]

SATIRE V.

ARGUMENT.

the mind.—Thirdly, he shews wherein true liberty consists, and asserts that doctrine of the Stoics, that "a wise man "only is free;" and that a slavery to vice is the most miserable of all.

The Satire begins in the form of a dialogue between Persius and Cornutus.

Persius. This is a custom with poets, to ask for themselves an hundred voices,
And to wish for an hundred mouths, and an hundred tongues for their verses:
Whether a fable be proposed to be bawled out by the sad tragedian;
Or the wounds of a Parthian drawing the sword from his groin.
Cornutus. Wherefore these things? or how great pieces of robust verse
Dost thou thrust in, that it should be meet to strive with an hundred throats?
Let those who are about to speak something great, gather clouds in Helicon,
If to any either the pot of Progne, or if to any that of Thyestes

Or write an epic poem on the wars of the Romans with the Parthians, in which the latter were overcome.

Aut labentis equo describere vulnera Parthi. Hor. sat. i. lib. ii. l. 15.

5. *Cornutus. Wherefore these things?*] Quorsum—to what end, purpose, or intent, do you mention these things, as if you were wishing them for yourself?

—*How great pieces, &c.*] Metaph. from a person who puts large lumps or pieces of meat into his mouth, big enough to require a number of throats to swallow them.

q. d. What great and huge heroics art thou setting about, which thou canst think equal to such a wish, in order to enable thee to do them justice?

7. *Gather clouds in Helicon.*] Let them go to mount Helicon, (see ante, the Prologue, l. 1, note,) and there gather up the mists which hang over the sacred top, and which teem, no doubt, with poetical rapture.

8. *The pot of Progne, &c.*] *i. e.* If any

Fervebit, sæpe insulso cœnanda Glyconi.
Tu neque anhelanti, coquitur dum massa camino,
Folle premis ventos: nec, clauso murmure raucus,
Nescio quid tecum grave cornicaris inepte:
Nec scloppo tumidas intendis rumpere buccas.
Verba togæ sequeris, junctura callidus acri,
Ore teres modico, pallentes radere mores
Doctus, et ingenuo culpam defigere ludo.
Hinc trahe quæ dicas: mensasque relinque Mycenis
Cum capite et pedibus; plebeiaque prandia noris.
Pers. Non equidem hoc studeo, bullatis ut mihi nugis
Pagina turgescat, dare pondus idonea fumo.

shall have his imagination warmed with the feasts of Progne and Thyestes, so as to write upon them.

Progne was the wife of Tereus, king of Thrace: Tereus fell in love with Philomela, sister to Progne, ravished her, and cut out her tongue. In revenge Progne killed Itys, her own son by Tereus, and served him up at a feast to be eaten by his father.

8. *Thyestes.*] Atreus, king of Mycenæ, banished his brother Thyestes, for defiling his wife Ærope: afterwards, recalling him, invited him to a banquet, ordered the children he had by her to be dressed and set before him on a table.

9. *Often to be supped on by foolish Glycon.*] He was some wretched tragedian of those times, who acted the parts of Tereus and Thyestes, and, accordingly, represented both of them as eating their children.

10. *Thou neither, while the mass, &c.*] Metaph. from smiths heating iron in furnaces, where the fire is kept up to a great heat by the blowing with bellows, in order to render the iron ductile, and easily formed into what shape they please.

q. d. You, says Cornutus, are not forging in your brain hard and difficult subjects, and blowing up your imagination, to form them into sublime poems. See Hor. lib. i. sat. iv. l. 19—21.

11. *Nor hoarse, &c.*] Nor do you foolishly prate, like the hoarse croaking of a crow, with an inward kind of murmur to yourself, as if you were muttering something you think very grand and noble. See sat. iii. l. 81, and note.

13. *Tumid cheeks, &c.*] Scloppus is a sound made with puffing the cheeks, and then forcing the air out suddenly by striking them together with the hands.

q. d. Nor do you, when you repeat your verses, appear as if you were making a noise like that of cheeks puffed up almost to bursting, and then suddenly stricken together, like the swelling and bombast method of elocution used by the fustian poets of our day.

Cornutus praises Persius in a threefold view. 1st, As not heating his imagination with high and difficult subjects. 2dly, As not affecting to be meditating and murmuring within himself, as if he would be thought to be producing some great performance. 3dly, As in the repetition of his verses avoiding all bombastic utterance.

14. *Words of the gown.*] Toga is often used to signify peace—Cedant arma togæ. Cic.—for, in time of peace, the Romans wore only the toga, or gown; in time of war, the toga was thrown aside for the sagum, or soldier's cloak.

Cornutus here means to say, that Persius did not write of wars and bloodshed, but confined himself to subjects of common life, such as passed daily among the people, and made use of plain words suited to his matter.

— *Cunning in sharp composition.*] Acute and ingenious in a neat composition of verse. Metaph. from those who work in marble, who so exactly join their pieces together, and polish them so neatly, that the joints can't be perceived. See sat. i. l. 64, note.

15. *Smooth with moderate language.*] Teres signifies smooth, even; also accurate, exact. Modico ore—with a moderate, modest language, or style of writing, neither rising above, nor sinking

Shall be hot, often to be supped on by foolish Glycon.
Thou neither, while the mass is heated in the furnace,
Pressest the wind with breathing bellows; nor hoarse, with close murmur, [thyself:
Foolishly croakest I know not what weighty matter with
Nor intendest to break thy tumid cheeks with a puff.
You follow the words of the gown, cunning in sharp composition,
Smooth with moderate language, to lash vicious manners
Skilled, and to mark a crime with ingenuous sport.
Hence draw what you may say: and leave the tables at Mycenæ,
With the head and feet, and know plebeian dinners.
Pers. I do not indeed desire this, that with empty trifles my
Page should swell, fit to give weight to smoke.

below the subject, nor flying out into that extravagance of expression, so much then in vogue. See sat. i. l. 98—102.

15. *To lash.*] Radere, lit. signifies to scratch, or scrape up, or rub against; here, by meton. to lash or chastise. When a satirist does this effectually, the guilty turn pale at his reproof: for paleness is the effect of fear; and fear, of conscious guilt. Hence Hor. epist. i. lib. i. l. 60, 1.

——*Hic murus aheneus esto,*
Nil conscire sibi, nulla pallescere culpa.

—*Vicious manners.*] Pallentes mores—lit. manners turning pale—the effect for the cause. Meton. See the last note.

16. *Mark a crime with ingenuous sport.*] Defigere—metaph. from fixing a dagger, or critical mark, against any word or sentence, either to be corrected as faulty, or struck out as superfluous. This the Greeks called κεντειν, στιζειν, compungere, confodere, or the like.

So Persius is said to stigmatize, or mark down, a crime with ingenuous sport—*i. e.* with well-bred raillery, in order to its correction; to fix a mark against it.

Qu.—If this be not going rather too far with regard to Persius, who seems not much inclined to politeness, with respect to those whom he satirizes, but rather treats them with severity and roughness?

Horace indeed deserved such an account to be given of him. Comp. sat. i. l. 116—18.

John Hanvil, a monk of St. Alban's, about the year 1190, thus writes on the different merits of Horace and Persius:

Persius in pelago Flacci decurrit, et audet
Mendicasse stylum Satiræ, serraque cruentus
Rodit, et ignorat polientem pectora limam.

17. *Hence draw, &c.*] From hence, *i. e.* from the vices of mankind, select the subjects of your writings.

—*Leave the tables, &c.*] Leave the tragical banquet of Thyestes at Mycenæ for others to write on—trouble not yourself about such subjects.

18. *With the head and feet.*] Atreus reserved the heads, feet, and hands of the children; which after supper he shewed to his brother Thyestes that he might know whose flesh he had been feasting upon.

—*Know plebeian dinners.*] Acquaint yourself only with the enormities that pass in common life—noris—quasi, fac noscas—let these be your food for satire.

19. *I do not indeed desire this.*] Persius here answers his preceptor Cornutus, and tells him, that he does not want an hundred tongues and voices, in order to be writing vain and high-flown poems; but that he might duly express Cornutus's worth, and his sense of it.

Studeo signifies, literally, to study, but also to apply the mind to, to care for a thing, to mind, to desire it.

—*Empty trifles.*] Bullatis (from bulla, a bubble of water) nugis—by met. swelling lines, lofty words, without sense, empty expressions. Ainsw.

20. *Fit to give weight to smoke.*] *i. e.*

Secreti loquimur: tibi nunc, hortante camœna,
Excutienda damus præcordia: quantaque nostræ
Pars tua sit, Cornute, animæ, tibi, dulcis amice,
Ostendisse juvat. Pulsa, dignoscere cautus
Quid solidum crepet, et pictæ tectoria linguæ.
His ego centenas ausim deposcere voces,
Ut, quantum mihi te sinuoso in pectore fixi,
Voce traham pura: totumque hoc verba resignent,
Quod latet arcana non enarrabile fibra.
  Cum primum pavido custos mihi purpura cessit,
Bullaque succinctis Laribus donata pependit;
Cum blandi comites; totaque impune Suburra
Permisit sparsisse oculos jam candidus umbo;
Cumque iter ambiguum est, et, vitæ nescius, error
Diducit trepidas ramosa in compita mentes;

Fit for nothing else but to give an air of consequence and importance to trifles, which, in reality, have no more substance in them than smoke. Nugis addere pondus. HOR. Epist. lib. i. epist. xix. l. 42.

21. *Secret we speak.*] You and I, Cornutus, are not now speaking to the multitude, but to each other in private, and therefore I will disclose the sentiments of my heart.

—*The Muse exhorting.*] My Muse prompting and leading me to an ample disclosure of my thoughts, and to reveal how great a share you have in my affections—to do this is a pleasure to myself.

25. *What may sound solid.*] Try and examine me, knock at my breast; if you wish to know whether I am sincere or not, hear how that sounds. Metaphor, from striking earthen vessels with the knuckle, in order to try, by the sound, whether they were solid or cracked. See sat. iii. l. 21, 2, and note.

—*The coverings, &c.*] Tectorium—the plaster, parget, or rough-cast of a wall, which conceals it: hence dissimulation, flattery, which cover the real sentiments of the heart. See Matt. xxiii. 27.

—*Painted tongue.*] Pictæ linguæ—*i. e.* a tongue adorned and garnished with dissimulation—varnished over with falsehood.

26. *For these things.*] *i. e.* Properly to disclose my friendship and gratitude to you, by drawing forth and uttering what I feel for you, whom I have fixed within the most intimate recesses of my breast. See AINSW. Sinuosus, No. 4. This sense of the word seems metaphorical, and to be taken from what hath many turnings and windings, and so difficult to find or trace out.

28. *With pure voice.*] With the utmost sincerity, pure from all guile.

—*Words may unseal.*] Resigno is to open what is sealed, to unseal, hence met. to discover and declare.

29. *Not to be told.*] Not fully to be expressed.

—*In my secret inwards.*] In the secret recesses of my heart and mind. Comp. sat. i. l. 47.

30. *The guardian purple.*] The habit worn by younger noblemen was edged about with a border of purple; an ornament which had the repute of being sacred, and was therefore assigned to children as a sort of preservative. Hence Persius calls it custos purpura.

—*Fearful.*] Which protected me when a child, and when I was under the fear and awe of a severe master. Pavidum tyronem. JUV. xvi. l. 3.

—*Yielded.*] Resigned its charge, and gave place to the toga virilis, or manly gown. About the age of sixteen or seventeen they laid aside the prætexta, and put on the toga virilis, and were ranked with men.

31. *And the bulla.*] This was another ornament worn by children; it was worn hanging from the neck, or about the breast, and was made in the shape of an

Secret we speak: to yóu now, the Muse exhorting,
I give my heart to be searched, and how great a part
Of my soul, Cornutus, is yours, to you, my gentle friend,
It pleases me to have shewn: knock, careful to discern
What may sound solid, and the coverings of a painted tongue.
For these things I would dare to require an hundred voices,
That, how much I have fixed you, in my inmost breast,
I may draw forth with pure voice; and all this, words may
unseal.
Which lies hid, not to be told, in my secret inwards.
When first to fearful me the guardian purple yielded,
And the bulla presented to the girt Lares hung up;
When kind companions, and, with impunity, in the whole
Suburra
Now the white shield permitted me to have thrown about
my eyes,
And when the journey is doubtful, and error, ignorant of life,
Parts asunder trembling minds into the branching cross-ways,

heart, and hollow within. This they left off with the prætexta, and consecrated to the household gods, and hung up in honour to them. See ANT. Univ. Hist. vol. xi. p. 289, note s.

31. *The girt Lares.*] The images of the Lares, or household gods, were described in a sort of military habit, which hung on the left shoulder, with a lappet fetched under the other arm, brought over the breast, and tied in a knot. The idea of this dress was first taken from the Gabini, and called Cinctus Gabinus. See AINSW. Gabinus; and VIRG. Æn. vii. 612, and Servius's note there.

32. *Kind companions.*] A set of young fellows, who were my companions, and ready to join in any scheme of debauchery with me. I cannot think that comites here is to be understood of "his school-"masters, or pedagogues, who now no "longer treated him with severity." He was now a man, and had done with these. Of such a one Horace says,

Imberbis juvenis, tandem custode remoto, &c. De Art. Poet. l. 161—5.

And see KENNET, Antiq. p. 311, edit. 5. 1713.

—*In the whole Suburra.*] This was a famous and populous street in Rome, where were numbers of brothels, the harlots from which walked out by night, to the great mischief of young men. Here, says Persius, I could ramble as I pleased, and fix my eyes where I pleased, and had nobody to call me to account, or punish me for it. JUV. sat. iii. l. 5.

33. *The white shield, &c.*] When the young men put on the toga virilis, they were presented with a white shield; that is to say, a shield with no engraving, device, or writing upon it, but quite blank. This shield was a token that they were now grown up, and fit for war. Its being blank, signified their not having yet achieved any warlike action worthy to be described, or recorded, upon it by a device.

So VIRG. Æn. ix. l. 548.

Ense levis nudo, parmaque inglorius alba.

When this shield was a passport to me, says Persius, to go where I pleased, without being molested by my old masters.

34. *When the journey is doubtful.*] When the mind of a young man is doubting what road of life to take, like a traveller who comes to where two ways meet, and can hardly determine which to pursue.

—*An error.*] So apt to beset young minds, and so easily to mislead them.

—*Ignorant of life.*] Of the best purposes and ends of life, and wholly unknowing and ignorant of the world.

35. *Parts asunder trembling minds.*] Divides the young and inexperienced

Me tibi supposui: teneros tu suscipis annos,
Socratico, Cornute, sinu. Tunc fallere solers,
Apposita intortos extendit regula mores;
Et premitur ratione animus, vincique laborat,
Artificemque tuo ducit sub pollice vultum.
Tecum etenim longos memini consumere soles;
Et tecum primas epulis decerpere noctes.
Unum opus, et requiem pariter disponimus ambo;
Atque verecunda laxamus seria mensa.
  Non equidem hoc dubites, amborum fœdere certo
Consentire dies, et ab uno sidere duci.
Nostra vel æquali suspendit tempora Libra
Parca tenax veri; seu nata fidelibus hora
Dividit in Geminos concordia fata duorum;

minds of young men, fearing and trembling between the choice of good and evil, now on this side, now on that.

35. *Branching cross-ways.*] Compitum is a place where two or more ways meet. The poet here alludes to the Pythagorean letter Y. See sat. iii. l. 56, note.

36. *I put myself under you.*] Under your care and instruction.

—*You undertake, &c.*] You admitted me under your discipline, in order to season my mind with the moral philosophy of the Stoics: you not only received me as a pupil, but took me to your bosom with the affection of a parent.

Antisthenes, the master of Diogenes, was a disciple of Socrates; Diogenes taught Crates the Theban, who taught Zeno the founder of the Stoic school; so that the Stoic dogmas might be said to be derived, originally, from Socrates, as from the fountain-head.

37. *Dexterous to deceive, &c.*] The application of your doctrine to my morals, which were depraved, and warped from the strict rule of right, first discovered this to me, and then corrected it; but this you did with so much skill and address, that I grew almost insensibly reformed: so gradually were the severities of your discipline discovered to me, that I was happily cheated, as it were, into reformation; whereas, had you at first acquainted me with the whole at once, I probably had rejected it, not only as displeasing, but as unattainable by one who thought as I then did.

38. *Applied rule.*] Metaph. from mechanics, who, by a rule applied to the side of any thing, discover its being warped from a straight line, and set it right.

—*Rectifies.*] Lit. extends. Metaph. from straightening a twisted or entangled cord, by extending or stretching it out. Intortos, lit. twisted, entangled.

39. *My mind is pressed by reason, &c.*] My mind and all its faculties were so overpowered by the conviction of reason, that it strove to coincide with what I heard from you, and to be conquered by your wisdom.

—*Labours, &c.*] The word laborat denotes the difficulties which lie in the way of young minds to yield to instruction, and to subdue and correct their vicious habits and inclinations.

40. *And draws, &c.*] Metaph. from an artist who draws forth, or forms, figures with his fingers, out of wax or clay. Ducere is a word peculiar to the making of statues in marble also.

Vivos ducent de marmore vultus.
Æn. vi. 848.

—*An artificial countenance.*] Artificem, hypallage, for artifici pollice. The sense is, My mind, by thee gently and wisely wrought upon, put on that form and appearance which you wished it should. The like thought occurs, Juv. sat. vii. l. 237.

Exigite ut mores teneros ceu pollice ducat,
Ut si quis cera vultum facit—.

41. *Consume long suns.*] To have passed many long days—soles, for dies. Meton.

I put myself under you: you undertake my tender years,
Cornutus, with Socratic bosom. Then, dexterous to deceive,
The applied rule rectifies my depraved morals,
And my mind is pressed by reason, and labours to be over-
come,
And draws, under your thumb, an artificial countenance.
For I remember to consume with you long suns,
And with you to pluck the first nights from feasts.
One work and rest we both dispose together,
And relax serious things with a modest table.
Do not indeed doubt this, that, in a certain agreement,
The days of both consent, and are derived from one star.
Fate, tenacious of truth, either suspended our times
With equal Libra; or the hour, framed for the faithful,
Divides to the twins the concordant fates of both;

——*Sæpe ego longos*
Cantando puerum memini me condere soles. VIRG. ecl. ix. l. 51, 2.

42. *To pluck the first nights, &c.*] Decerpere—metaph. from plucking fruit. The first nights—the first part or beginning of nights; we plucked, *i. e.* we took away from the hours of feasting.—*q. d.* Instead of supping at an early hour, and being long at table, we spent the first part of the evening in philosophical converse, thus abridging the time of feasting for the sake of improvement.

——*Of the night*
Have borrow'd the first hours, feasting with thee
On the choice dainties of philosophy.
HOLYDAY.

43. *One work and rest, &c.*] We, both of us, disposed and divided our hours of study, and our hours of rest and refreshment, in a like manner together.

44. *And relax serious things.*] Relaxed our minds from study.

—*A modest table.*] With innocent mirth, as we sat at table, and with frugal meals.

45. *Do not doubt this, &c.*] Beyond a doubt, this strict union of our minds must be derived from an agreement in the time of our nativity, being born both under the same star.

So HOR. lib. ii. ode xvii. l. 21, 2.
Utrumque nostrum incredibili modo
Consentit astrum.

The ancients thought that the minds of men were greatly influenced by the planet which presided at their birth; and that those who were born under the same planet, had the same dispositions and inclinations.

47. *Fate, tenacious of truth.*] Unerring fate, as we say.

—*Suspended our times.*] Metaph. from hanging things on the beam of a balance, in order to weigh them.

Fate weighed, with equal balance, our times, when Libra had the ascendancy.

48. *With equal Libra.*] A constellation into which the sun enters about the twentieth of September, described by a pair of scales, the emblem of equity and justice.

Felix æquatæ genitus sub pondere Libræ.
MANIL. lib. v.

Seu Libra, seu me Scorpius aspicit
Formidolosus, pars violentior
Natalis horæ, &c.
HOR. lib. ii. ode xvii. l. 17—22.

—*Framed for the faithful.*] The particular hour which presides over the faithfulness of friendship.

49. *Divides to the twins, &c.*] The Gemini, another constellation represented by two twin-children, under which whosoever were born, were supposed by the astrologers to consent, very exactly, in their affections and pursuits.

Magnus erit Geminis amor et concordia duplex. MANIL. lib. ii.

Saturnumque gravem nostro Jove frangimus una.
Nescio quod certe est, quod me tibi temperat, astrum.
  Mille hominum species, et rerum discolor usus:
Velle suum, cuique est; nec voto vivitur uno.
Mercibus hic Italis mutat, sub sole recenti,
Rugosum piper, et pallentis grana cumini:
Hic, satur, irriguo mavult turgescere somno;
Hic campo indulget: hunc alea decoquit: ille
In Venerem putret. Sed cum lapidosa chiragra
Fregerit articulos, veteris ramalia fagi;
Tunc crassos transisse dies, lucemque palustrem,
Et sibi jam seri vitam ingemuere relictam.
  At te nocturnis juvat impallescere chartis,
Cultor enim juvenum, purgatas inseris aures

50. *Break, &c.*] Frangere and temperare were used by the astrologers, when the malignant aspect of one star was corrected, and its influence prevented, by the power of some other propitious and benign planet.

Hence that astrological axiom—Quicquid ligat Saturnus, solvit Jupiter.

The planet Saturn was reckoned to have a malign aspect; the planet Jupiter a mild and favourable one, and to counteract the former.

——*Te Jovis impio*
Tutela Saturno, refulgens
Eripuit.

Hor. ode xvii. lib. ii. l. 22—4.

51. *I know not, &c.*] I won't take upon me to be certain what star it was; but that it proceeds from the influence of some friendly star or other, which presided at our natal hour, that we are one in heart and sentiment, I am very clear.

Tempero literally signifies to temper, mix or mingle together.

52. *There are a thousand species, &c.*] *i. e.* Different kinds of men, as to their dispositions and pursuits.

—*Different use, &c.*] Dicolor—literally, of a different colour. Their use of what they possess differs as much as one colour from another: some, (as it folows in the next lines,) from avarice, trade to increase their store; others, through luxury and extravagance, squander it away.

53. *Has his will.*] Velle, *i. e.* voluntas. Vivitur, impers. See sat. iii. 20, note.

54. *The recent sun.*] In the east, where the sun first appears.

55. *Changes, &c.*] Sails to the East Indies, where he barters the produce of Italy for the produce of the East.

— *Wrinkled pepper.*] When the pepper is gathered, and dried in the sun, the coat or outside shrivels up into wrinkles.

—*Pale cumin.*] The seed of an herb, which being infused in wine, or other liquor, causes a paleness in those who drink it: it comes from Ethiopia. Probably it stands here for any Oriental aromatics.

Hor. epist. xix. lib. i. l. 17, 18, speaks of his imitators:

——*Quod si*
Pallerem casu, biberent exsangue cuminum.

56. *Sated.*] Satur—that has his belly full—glutted with eating and drinking.

—*Swell up.*] With fat.

—*Moist sleep.*] Irriguus signifies wet, moist, watered; also, that watereth. Here, metaph. from watering plants, by which they increase and grow. So sleep is to those who eat much, and sleep much; it makes them grow, and increase in bulk.

57. *Indulges in the field.*] In the sports and exercises of the Campus Martius. Or perhaps field-sports may be understood. Comp. Hor. ode i. l. 3—6, and l. 25—8.

——*The die consumes.*] Is ruined by gaming. Decoquit.—metaph. from boiling away liquors over a fire. So the gamester, by continual play, consumes his substance.

And we together break grievous Saturn with our Jupiter.
I know not what star it is certainly which tempers me with you.
There are a thousand species of men, and a different use of things:
Every one has his will, nor do they live with one wish.
This man, for Italian merchandizes under the recent sun,
Changes the wrinkled pepper, and grains of pale cumin:
Another, sated, had rather swell up with moist sleep:
Another indulges in the field; another the die consumes; another
Is rotten for Venus: but when the stony gout
Has broken his joints, the branches of the old beech,
Then, that their gross days have passed away, and the gloomy light,
And they have late bewailed the life now left to them.
But it delights you to grow pale with nightly papers,
For a cultivator of youths, you sow their purged ears

58. *For Venus.*] *i. e.* Ruins his health—is in a manner rotten—by continual acts of lewdness and debauchery. Putris means also wanton, lascivious.

Omnes in Damalim putres deponent oculos.

HOR. lib. i. ode xxxvi. l. 17, 18.

—*The stony gout.*] So called from its breeding chalk-stones in the joints, when long afflicted with it.

59. *Broken his joints.*] Destroyed the use of them as much as if they had been broken, and are so to all appearance.

—*The branches, &c.*] Ramalia—seared or dead boughs cut from a tree, which may be looked upon, from their withered and useless appearance, as very strong emblems of a gouty man's limbs, the joints of which are useless, and the flesh withered away—(See sat. i. 97.)—so that they appear like the dead branches of an old decayed beech-tree.

60. *Gross days.*] Crassos—the days which they have spent in gross sensuality, as well as in thick mental darkness and error.

—*Gloomy light.*] Palustrem—metaph. from the fogs which arise in marshes and fenny places, which obscure the light, and involve those who live in it, or near them, in unwholesome mists. Such is the situation of those whose way of life is not only attended with ignorance and error, but with injury to their health, and with ruin of their comfort.

61. *Late bewailed.*] Too late for remedy.

—*The life now left, &c.*] They not only bemoan themselves, at the recollection of their past misspent life, but the portion of life which now remains, being embittered by remorse, pain, and disease, becomes a grief and burthen.

62. *Grow pale, &c.*] Your delight, O Cornutus, is to pass the time, when others sleep, in hard study, which brings a paleness on your countenance. See sat. i. l. 124; and sat. iii. l. 85.

63. *A cultivator of youths.*] Cultor—metaph. from colo, to till or cultivate the ground.

q. d. As the husbandman tills or cultivates the ground, and prepares it to receive seed, and to bring forth fruit—so do you, Cornutus, prepare youthful minds to receive and bring forth wisdom.

—*You sow their purged ears.*] The metaphor is still carried on; as the husbandman casts the seed into the ground which he has prepared and cleaned, by tillage, from weeds—so do you sow the doctrines of moral philosophy, which were taught by Cleanthes, the disciple and successor of Zeno, in the ears of your pupils, after having purged away those errors, falsehoods, and prejudices, with which they were at first possessed, by your wise and well-applied instruction. You first teach them to avoid vice and error, and then to embrace and follow truth and virtue.

Fruge Cleanthea. Petite hinc, juvenesque senesque,
Finem animo certum, miserisque viatica canis.
"Cras hoc fiet." "Idem cras fiet." "Quid! quasi magnum
"Nempe diem donas?" Sed cum lux altera venit,
Jam cras hesternum consumpsimus: ecce aliud cras
Egerit hos annos, et semper paulum erit ultra:
Nam quamvis prope te, quamvis temone sub uno,
Vertentem sese frustra sectabere canthum,
Cum rota posterior curras, et in axe secundo.
Libertate opus est: non hac, qua, ut quisque Velina
Publius emeruit, scabiosum tesserula far

Virtus est vitium fugere, et sapientia prima
Stultitia caruisse.

HOR. lib. i. epist. i. l. 41, 2.

64. *Hence seek, &c.*] Persius here invites both young and old to seek for wisdom from the Stoic philosophy, as taught by his friend and preceptor Cornutus; that, thereby, they might find some certain and fixed end, to which their views might be directed, and no longer fluctuate in the uncertainty of error.

Certum voto pete finem.

HOR. Epist. lib. i. ep. ii. l. 56.

65. *Stores, &c.*] Viatica, literally, are stores, provisions, things necessary for a journey; as money, victuals, &c.

The poet here advises their learning philosophy, that their minds might be furnished with what would suffice to support them through the journey of life, and more particularly through the latter part of it, when under the miseries and infirmities of old age.

66. "*To-morrow,*" *&c.*] Persius here introduces some idle young man, as if saying, "To be sure you advise very "rightly, but give me a little time—to- "morrow (*q. d.* some time hence) I will "apply myself to the studies which you "recommend."

—"*The same will be done to-morrow.*"] When to-morrow comes, answers Persius, the same thing will be done; that is, you will want to defer it for a day more.

—"*What,*" *&c.*] What! replies the procrastinator, won't you allow me another day before I begin?—what! do you make such a mighty matter of giving me a day, as if that were of so great consequence?

68. "*Yesterday's to-morrow.*"] But, rejoins Persius, when another day comes, remember that yesterday, which was the morrow of the day before it, and which you wished to be allowed you, is passed and gone.

—"*Behold another to-morrow.*"] This day, which is the morrow of yesterday, is now arrived, and is, with all the past morrows, exhausting and consuming these years of ours; and thus the time you ask for will always be put off, and stand a little beyond the morrow you fix upon.

70. "*Altho' near you,*" *&c.*] The poet, in allusion to the hind-wheel of a carriage, which is near to, and follows the fore-wheel, but never can overtake it, gives the young man to understand, that, though to-day is nearly connected with to-morrow, in point of time, yet it can't overtake it, the morrow will always keep on from day to day, and it can never be overtaken—thus shewing, that procrastinated time will always fly on, and keep out of his reach; however near he may be to it, all his resolutions to overtake it will be in vain.

—"*Under one beam.*"] Temo signifies the beam of the wain, or the draught-tree, whereon the yoke hangeth. Sometimes, by synec. the whole carriage. —*q. d.* Our days may be considered as the wheels by which our lives roll on; each day, as well as another, is joined to the space allotted us, like wheels to the same chariot.

71. "*The felly.*"] Canthus properly signifies the iron wherewith the wheel is bound, or shod, on the outward circle, called the felly—here, by synec. the wheel itself.

72. "*The second axle.*"] Axis—the

With Cleanthean corn. Hence seek, ye young and old,
A certain end to the mind, and stores for miserable grey hairs.
"To-morrow this shall be done"—"the same will be done "to morrow"—"what!
"As a great thing truly do you give a day?"—"but when "another day comes,
"We have already spent yesterday's to-morrow. Behold "another to-morrow,
"Has spent these years, and will always be a little beyond:
"For altho' near you, altho' under one beam,
"You will in vain follow the felly turning itself,
"When you, the hinder wheel, do run, and on the second "axle."
There is need of liberty: not this, by which every Publius in the Velinan tribe,
As soon as he has been discharged, mouldy corn with his tally

axle-tree on which the wheel is fixed, and about which it turns—the second, *i. e.* the hinder.—*q. d.* You will, like the hinder-wheel of a carriage, which can never overtake the fore-wheel, be still following the time before you, but will never overtake it; therefore defer not till to-morrow, what you should do to-day. The whole of the metaphor, l. 70—2, is very fine, and well expressed. See HOR. lib. ii. ode xviii. l. 15, 16.

I must confess that I cannot dismiss this part of my task, without mentioning that beautiful description of the slipping away of time, unperceived and unimproved, which we find in Shakespeare:

"*To-morrow, and to-morrow, and to-*
"*morrow,*
"*Creeps in this petty pace from day to*
"*day,*
"*To the last syllable of recorded time;*
"*And all our yesterdays have lighted*
"*fools*
"*The way to dusty death.*"——

Macb. act v. sc. v. edit. *Stockdale.*

73. *There is need of liberty.*] The poet now advances to a discussion of that paradox of the Stoics—that "only the wise "are free;"—and that those, who would follow after, and attain to true liberty, must be released from the mental shackles of vice and error.—His treatment of the subject is exquisitely fine, and worthy our serious attention.

—*Not this.*] Not merely outward liberty, or liberty of the body, such as is conferred on slaves at their manumission.

—*By which.*] See l. 74, note 2.

—*Every Publius.*] The slaves had no prænomen; but when they had their freedom given them, they assumed one—so, for instance, a slave that was called Licinius, would add the name of his master to his own, and call himself, if his master's name were Publius, Publius Licinius—they also added the name of the tribe into which they were received and enrolled; suppose the Velinan, then the freed-man would style himself Pub lius Licinius Velina—thus he was distinguished from slaves.

74. *Been discharged.*] *i. e.* From slavery—made free. Emeruit—metaph. from soldiers, who for some meritorious service were sent home, and discharged from going to war. Also from gladiators, who for their valour and dexterity at the theatre obtained their dismission from their perilous occupation, and were donati rude, presented with a rod, or wand, in token of their discharge and release. HOR. epist. i. lib. i. l. 2. JUV. sat. vi. 113. These were styled Emeriti.

So slaves were often made free, on account of their past services, as having deserved this favour—this is signified by emeruit here.

—*Mouldy corn, &c.*] Those who are thus admitted to freedom, and enrolled

Possidet. Heu steriles veri, quibus una Quiritem
Vertigo facit!—Hic Dama est, non tressis agaso;
Vappa, et lippus, et in tenui farragine mendax:
Verterit hunc dominus, momento turbinis exit
Marcus Dama.——Papæ! Marco spondente, recusas
Credere tu nummos?—Marco sub judice palles?
—Marcus dixit: ita est.—Assigna, Marce, tabellas.—
Hæc mera libertas! Hoc nobis pilea donant!
" An quisquam est alius liber, nisi ducere vitam
" Cui licet, ut voluit? licet, ut volo, vivere: non sum
" Liberior Bruto!" Mendose colligis, inquit
Stoicus hic, aurem mordaci lotus aceto:
Hoc reliquum accipio; licet illud, et, ut volo, tolle.

in one of the tribes, were entitled to all public doles and donations, on producing a little ticket or tally, which was given them on their manumission. The corn laid up in the public magazines was not of the best sort, and was frequently damaged with keeping.

The name of the person and of the tribe, which he belonged to, was inscribed on the ticket, by which he was known to be a citizen. See Juv. sat. vii. l. 174, note.

75. *Alas! ye barren, &c.*] The poet speaks with commiseration of their ignorance, and total barrenness, with respect to truth and real wisdom, who could imagine that a man should be called free, because he was emancipated from bodily slavery.

—*One turn.*] Vertigo (from vertere, to turn). This was one of the ceremonies of making a slave free: he was carried before the prætor, who turned him round upon his heel, and said—Hunc esse liberum volo.

So Plautus, Menæchm. Liber esto, ito quo voles. Thus he became Quiris, a Roman citizen. See Juv. sat. iii. l. 60, note.

76. *Here is Dama.*] For instance, says the poet, here is the slave Dama.

—*A groom not worth, &c.*] Agaso, an horse-keeper, a groom that looks after his master's horses. Non tressis (qu. tres asses) a poor, paltry fellow, worth hardly three farthings if one were to purchase him. They bought their slaves.

77. *A scoundrel.*] Vappa signifies wine that is palled, that has lost its strength, therefore called vapid.—Hence a stupid, senseless fellow; or a scoundrel, a good-for-nothing fellow.

— *Blear-eyed.*] Perhaps from debauchery and drunkenness. See sat. ii. l. 72, note.

— *A liar in a little corn.*] That will cheat his master, and defraud his horses of their slender allowance, and then lie to conceal his petty knavery. Farrago is a mixture of several gains—Mesceline.

78. *If his master, &c.*] Let his master but turn him upon his heel. See note above, l. 75.

—*Movement of a top.*] In one turn of a top, which is very swift when it is spinning—*i. e.* as we say, in the twinkling of an eye. This allusion to the turning of a top, very humorously agrees with the verterit.

—*He comes forth, &c.*] He that went before the prætor plain Dama, now comes out from him with a noble prænomen, and calls himself Marcus Dama.

79. *Wonderful!*] What a surprising change! or papæ may introduce the following irony, where a person is supposed to hesitate about lending money, for which Marcas offers to become surety. Papæ—How strange! that you should scruple it, when so respectable a person as Marcus offers his bond, and engages for the payment!

80. *Are you pale?*] Do you fear lest you should not have justice done you, where so worthy a person is advanced to the magistracy?

81. *Marcus said it, &c.*] Marcus gives his testimony, and who can contradict so just and upright a witness—what he says must be true.

Possesses. Alas! ye barren of truth—among whom one turn
Makes a Roman! here is Dama, a groom not worth three farthings;
A scoundrel, and blear-eyed, and a liar in a little corn:
If his master turn him—in the movement of a top, he comes forth
Marcus Dama. Wonderful! Marcus being security, refuse you
To lend money? Are you pale under judge Marcus?
Marcus said it—it is so.—Sign, Marcus, the tablets.
This is mere liberty—this caps give us.
" Is there any other free, unless he who may live
" As he likes?—I may live as I like: am not I
" More free than Brutus?"—" You conclude falsely," says
A Stoic here, having washed his ear with sharp vinegar:
" I accept this which is left, take away that—" I may," and " as I will."

81. *Sign, Marcus, the tablets.*] The poet here repeats the word Marcus, and drops the word Dama, as if he would ludicrously insinuate, that however great a rogue Dama was, yet to be sure Marcus was a very different kind of person. He supposes him called upon to sign his name, as witness to somebody's will, which he could not do when a slave, for their testimony was not received.

—*The tablets.*] Thin planks of wood, smeared over with wax, on which they wrote wills, deeds, &c. See JUV. sat. ii. l. 58, note. Here the will or deed itself.

The poet, in the preceding irony, carries on his grand point, which was to deride the common notion of liberty, or of a change being wrought, with regard to the respectability of those who were still, however emancipated from bodily slavery, slaves under ignorance, vice, and error.

82. *Mere liberty.*] Mera—bare, naked liberty (says the Stoic)—*i. e.* in the bare, outward, literal sense of the word; but it is to be understood no farther.

—*This caps give us.*] The slaves went bare-headed, with their hair growing long, and hanging-down: but when they were manumitted, their heads were shaved, and a cap, the ensign of liberty, put on their heads in the temple of Feronia, the goddess of liberty. See sat. iii. l. 106.

83. "*Any other free,*" *&c.*] Here the poet introduces Dama as replying—" Aye, you may deride my notions of " liberty; but pray who is free if I am " not? Is there any other freedom but " to be able to live as one pleases? But " I may live as I please—therefore am " I not free?"—by this syllogism thinking to prove his point.

85. "*More free than Brutus.*"] M. Junius Brutus, the great assertor and restorer of liberty, by the expulsion of the Tarquins, &c. who sacrificed his own sons in the cause of freedom, and changed the form of the government into a commonwealth.

—" *You conclude falsely.*"] Your argument is bad; the assumption which you make, that " you live as you " please," is not true, therefore the conclusion which you gather or collect from it is false, namely, " that you are free." See AINSW. Colligo, No. 6.

85, 6. *Says a Stoic.*] *i. e.* Methinks I hear some Stoic say.

86. *Washed his ear, &c.*] At l. 63, we find purgatas aures, where see the note; here, lotus aurem, meaning also the same as before, only under a different image, differently expressed. By vinegar, here, we are to understand the sharp and severe doctrines of the Stoic philosophy, which has cleansed his mind from all such false ideas of liberty, and made his ear quick in the discernment of truth and falsehood.

87. "*I accept,*" *&c.*] Your definition

" Vindicta postquam meus a prætore recessi,
" Cur mihi non liceat, jussit quodcunque voluntas;
" Excepto, si quid Masuri rubrica notavit?"
Disce; sed ira cadat naso, rugosaque sanna,
Dum veteres avias tibi de pulmone revello.
Non prætoris erat, stultis dare tenuia rerum
Officia; atque usum rapidæ permittere vitæ—
Sambucam citius caloni aptaveris alto.
Stat contra ratio, et secretam garrit in aurem,
Ne liceat facere id, quod quis vitiabit agendo.
Publica lex hominum, naturaque continet hoc fas,
Ut teneat vetitos inscitia debilis actus.

of liberty in your first proposition is true; I grant that "all who may live as "they please are free;" but I deny your minor, or second proposition, *viz.* "that you live as you please;" therefore your conclusion, *viz.* "that you are free," is also wrong.

87. "*That*"—"*I may,*" *and* "*as I will.*"] *i. e.* Take away your minor proposition, and I admit what remains—hoc reliquum accipio—*viz.* all that is contained in the first proposition—that "all "who may live as they please are free;" this is certainly a good definition of liberty: but this is not your case.

88. "*From the prætor.*"] Before whom I was carried, in order to receive my freedom.

—"*My own.*"] Meus—*i. e.* my own master; being made free, and emancipated from the commands of another, replies Dama, not at all understanding what the Stoic meant by liberty.

—"*By the wand.*"] Vindicta. The prætor laid a wand upon the slave's head, and said, "I will that this man "become free," and then delivered the wand out of his own hand into the lictor's; (see post, l. 175.) This wand was called vindicta, as vindicating, or maintaining, liberty. See Hor. lib. ii. sat. vii. l. 76.

90. "*Rubric.*"] The text of the Roman laws was written in red letters, which was called the Rubric. Dryden. According to others, the titles and beginnings of the different statutes were only written in red, and therefore to be understood by rubrica. See Ainsw. See Juv. sat. xiv. l. 192, 3, note.

—"*Masurius.*"] An eminent and learned lawyer, in the reign of Tiberius, who made a digest of the Roman laws.

q. d. When I received my freedom from the prætor, surely I was at liberty to do as I would, except, indeed, breaking the law; I don't say that I might do this.

91. "*Learn.*"] The Stoic here begins his argument, in order to refute what Dama was supposed to say in support of his notion of liberty.

Now listen to me, says the Stoic, that you may learn what true liberty is, and in what it consists.

—"*Let anger fall,*" *&c.*] Cease from your anger at me, for ridiculing your notion of liberty.

It is to be remarked, that the ancients represented the nose as denoting laughter, sat. i. 118. Contempt. sat. i. 40, 1. Anger, as here. So we find the nose, or nostrils; denoting anger frequently in the Hebrew Bible.

—"*Wrinkling sneer.*"] Comp. sat. i. 40, 1, and note.

92. "*From your breast,*" *&c.*] Pulmo, literally, signifies the lungs; but here denotes the whole contents of the breast in a moral sense. "Put away anger and "sneering at what I say, while I pluck up "those foolish notions of liberty, which "are implanted and rooted within your "mind, and with which you are as pleased "and satisfied, as a child is with an old "woman's tale." Avia is literally a grandame, or grandmother: hence old women's tales. Ainsw. Fabellæ aniles. Hor. lib. ii. sat. vi. l. 77, 8. Γραωδεις μυθους. 1 Tim. iv. 7.

"After I withdrew from the prætor, my own by the wand,
"Why might I not do whatever my will commanded,
"Except if the rubric of Masurius forbad any thing?"
"Learn: but let anger fall from your nose, and the wrin-
"kling sneer,
"While I pluck from your breast your old wives' tales.
"It was not of the prætor to give the delicate management
"of things
"To fools, and to permit the use of rapid life—
"You would sooner fit a dulcimer to a tall footman.
"Reason stands against it, and whispers into the secret ear,"
"Let it not be lawful to do that, which one will spoil in do-
"ing:"—
"The public law of men, and nature, contains this right,
"That weak ignorance should forbear forbidden acts.

93. "*It was not of*," &c.] It was not in the power of the prætor.

—"*The delicate management of things*," &c.] Though the prætor might confer civil liberty upon you at your manumission, and though you may know how to direct yourself, so as to avoid offending against the letter of the law—yet you could receive from the prætor none of that wisdom and discernment, by which alone you can distinguish aright, as touching those more minute and delicate actions which concern you in the more nice duties of life, and which are to be attained by philosophy alone. I take this to be meant by tenuia officia rerum —lit. small offices, or duties of things or affairs.

94. "*To fools*."] The Stoics held, that "all fools were slaves,"—and that "no-"body was free except the wise." A man must therefore be wise before he is free; but the prætor could not make you wise, therefore he could not make you free.

—"*To permit the use*."] It was not in the prætor's power to commit to such that prudence and wisdom, by which they can alone be enabled to make a right use of this fleeting life, and of all things belonging to it.

95. "*Sooner fit*," &c.] Sambuca was some musical instrument, as an harp, dulcimer, or the like; but what it exactly was we cannot tell.

—"*A tall footman*."] Alto caloni.—Calo, a soldier's boy, or any meaner sort of servant. AINSW.—Horace seems to use it in the latter sense, lib. i. sat vi. l. 103; and perhaps it is so to be understood here.

You might sooner think of putting a harp, or some delicate musical instrument, into the hands of a great overgrown booby of a servant, and expect him to play on it, than to commit the nice and refined duties of life to fools, and expect them either to understand or practise them. Asinus ad Lyram. Prov.

96. "*Reason stands against it*."] Reason itself opposes such an idea.

—"*Whispers into the secret ear*."] Secretly whispers into the ear. Hypallage —Comp. supr. l. 40, and note.

97. "*Let it not be lawful*."] Ne, before the potential, has the sense of the imperative mood. See HOR. ode xxxiii. lib. i. l. 1. Ne doleas; and ode xi. l. Ne quæsieris. Here, ne liceat is likewise imperative, and signifies that the voice of reason secretly whispers in the ear this admonition—"Let it not be per-"mitted, that any should undertake "what they are not fit for, but would "spoil in doing it." Or ne liceat may be understood here, as non licet.

98. "*The public law of men*."] The common rule among mankind, as well as nature, may be said to contain thus much of what is right and just.

99. "*That weak ignorance*," &c.] That an ignorance of what we undertake, which must render us inadequate to the

Diluis helleborum, certo compescere puncto
Nescius examen? vetat hoc natura medendi.
Navem si poscat sibi peronatus arator,
Luciferi rudis; exclamet Melicerta, perisse
Frontem de rebus.—Tibi recto vivere talo
Ars dedit? et veri speciem dignoscere calles,
Ne qua subærato mendosum tinniat auro?
Quæque sequenda forent, quæque evitanda vicissim;
Illa prius creta, mox hæc carbone notasti?
Es modicus voti? presso lare? dulcis amicis?
Jam nunc astringas, jam nunc granaria laxes?
Inque luto fixum, possis transcendere nummum,
Nec glutto sorbere salivam mercurialem?
  Hæc mea sunt, teneo, cum vere dixeris; esto
Liberque ac sapiens, prætoribus ac Jove dextro.

right performance of it, should restrain us from attempting acts, which, by the voice of human, as well as of natural law, are so closely forbidden to us. Comp. l. 96, 7.

100. "*Do you dilute hellebore.*"] He here illustrates his argument by examples.

Suppose, says he, you were to attempt to mix a dose of hellebore, not knowing how to apportion exactly the quantity.

100, 1. "*To a certain point.*"] Metaph. Examen signifies the tongue, or beam of a balance, by the inclination of which we judge of proportional weights.

101. "*The nature of healing forbids* "*this.*"] All medical skill, in the very nature of it, must place this among the vetitos actus, which weak ignorance is not to attempt. See l. 99.

102. "*High-shoed ploughman.*"] Peronatus. The pero was an high shoe worn by rustics, as a defence against snow and cold. See Juv. sat. xiv. l. 186.

103. "*Ignorant of Lucifer.*"] Knowing nothing of the stars. Lucifer, or the day-star, is here put (by synec.) for all the stars, from which mariners take their observations to steer by.

—"*Melicerta exclaims,*" *&c.*] Also called Portunus, or Portumnus, because supposed to preside over ports. See his story, Ov. Met. lib. iv. fab. xiii. Melicerta, the sea-god, would exclaim, that all modesty was banished from among those who undertook the management and direction of human affairs, when he saw so impudent an attempt.

—"*Shame.*"] Frontem, lit. the forehead, or countenance, the seat of shame —here, by met. shame or modesty itself.

104. "*Upright ancle.*"] Metaph. from persons having their legs and ancles straight, and walking uprightly; which is often used, to denote going on through life with an honest and virtuous conduct. This occurs frequently in S. S. as Ps. xv. 2. lxxxiv. 11. Prov. x. 9. et al.

105. "*Has art,*" *&c.*] That is philosophy, which is the art of living well—has this enabled you to do this?

106. "*Lest any,*" *&c.*] Ne qua—*i. e.* ne aliqua species veri. Have you learnt to distinguish between the appearance and reality of truth and virtue, lest you should be deceived, as people are who take bad money for good, when, instead of answering to the appearance of the outside, which is fair, they find, upon sounding it, that it is brass underneath, instead of being all gold.

108. "*Mark'd those with chalk,*" *&c.*] The ancients used to note things good and prosperous with a white mark, and things bad and unlucky with a black one. In allusion to this, the Stoic is supposed to ask the question in the preceding line, which is, not only whether his opponent has been taught to distinguish the appearances of good and evil, but whether he has particularly

" Do you dilute hellebore, not knowing how to confine,
" to a
" Certain point, the balance? the nature of healing forbids this.
" If the high-shoed ploughman should require a ship for
" Himself, ignorant of Lucifer, Melicerta exclaims, that shame
" Has perish'd from things.—To live with an upright ancle
" Has art given you? Are you skilful to distinguish the ap-
" pearance of truth,
" Lest any should tinkle false with gold having brass under it?
" And what things are to be followed, and, in like manner,
" what avoided?
" Have you first mark'd those with chalk, then these with a
" coal?
" Are you moderate of wish—with a confined household—
" kind to your friends?—
" Can you sometimes fasten, and sometimes open your grana-
" ries?
" And can you pass by money fixed in mud,
" Nor swallow with your gullet mercurial spittle?
" When you can truly say, these are mine, I possess them
" —be thou
" Free and wise, the prætors and Jupiter propitious.

noted down what a wise man ought to follow, and what he ought to avoid. See HOR. lib. ii. sat. iii. l. 246. Mendosum tinniat, for mendose: Græcism.

109. "*Moderate of wish.*"] The desires confined within the bounds of moderation.

——" *A confined household.*"] Your household-establishment frugal, and not expensive — contracted within a little compass; or perhaps by presso lare, may be signified a small house.

—" *Kind to your friends.*"] Dulcis—obliging, sweet, agreeable. See HOR. lib. i. sat. iv. l. 135.

110. "*Sometimes fasten,*" *&c.*] Judging rightly when it is a time to withhold, and when to give. Here perhaps is an allusion to the public granaries, or magazines of corn at Rome, which, at a time of dearth and want, was dealt out in doles to the citizens, on producing their tickets, but, at other seasons, locked up. Jam nunc—lit. just now—*i. e.* just at a proper time.

111. "*Can you pass by money,*" *&c.*] Alluding to a practice among the boys at Rome, who used to fasten a piece of counterfeit money to the ground, or stick it in the mud, with a string tied to it; and if any miserly fellow coming by, and imagining it to be real, stooped to pick it up, they snatched it away, and laughed at him.

In triviis fixum qui se demittit ob assem.
HOR. lib. i. epist. xvi. l. 64.

112. " *Mercurial spittle.*"] Mercury was the god of gain: hence a desire of gain is called saliva mercurialis. Metaph. from gluttons, who, at beholding some dainty dish, have their spittle increased in such a manner, as that, if they did not swallow it, it would run out of the mouth. This we call, the mouth watering. Can you see money without your mouth watering at it? *i. e.* without being greatly delighted, and coveting it?

113. " *These.*"] All these good qualities.

114. "*Prætors and Jupiter propitious.*"] I then allow you to be free in the sight of God and man—*i. e.* not only with respect to the liberty of the body, which you received from the prætor, but with respect to freedom of the mind, of which Jupiter alone is the author.

Sin tu, cum fueris nostræ paulo ante farinæ,
Pelliculam veterem retines; et, fronte politus,
Astutam vapido servas sub pectore vulpem:
Quæ dederam supra repeto, funemque reduco.
Nil tibi concessit ratio: digitum exere, peccas:
Et quid tam parvum est? sed nullo thure litabis,
Hæreat in stultis brevis ut semuncia recti.
Hæc miscere nefas: nec, cum sis cætera fossor,
Tres tantum ad numeros satyri moveare Bathylli.
"Liber ego." Unde datum hoc sumis, tot subdite rebus?
An dominum ignoras, nisi quem vindicta relaxat?
I, puer, et strigiles Crispini ad balnea defer,
Si increpuit, cessas, nugator?—Servitium acre—

115. "*But if you.*"] Now he comes to the other side of the question—

—"*Since you.*"] Since you, but a little before your manumission, were just like what we were till taught by philosophy *i. e.* naturally full of ignorance and error.

—"*Of our meal.*"] Metaph. taken from loaves of bread, which are all alike, and taste alike, if made of the same flour—so mankind, having the same nature, are all corrupt.

116. "*Retain your old skin.*"] Metaph. taken from snakes, which cast off their old skin, and have a new one every year.—*q. d.* If you retain your old depraved manners and conduct (see l. 76, 7.), and have not changed and cast them off.

—"*Polished in front.*"] Appearing with a countenance seemingly open and ingenuous. Necquicquam pelle decorus. Sat. iv. l. 14.

117. "*Keep a cunning fox,*" *&c.*] Entertain wily, cunning, and deceitful principles within—

—"*Your vapid breast.*"] Within your rotten heart. See l. 77, note.

Nunquam te fallant animi sub vulpe latentes. HOR. Ars. Poet. 437.

118. "*What I had above given.*"] *i. e.* What I just now granted; *viz.* that you are free and wise—

—"*I demand again.*"] I recall.

—"*And bring back the rope.*"] Metaph. from leading beasts with a rope, which sometimes they lengthened, and gave the animal a good deal of liberty (see JUV. sat. xii. l. 5.); but, if restive and mischievous, they shortened it to confine him. Thus the Stoic, who lengthened his allowance so far as to pronounce the man wise and free, supposing him to answer the description which he gives of those who are so, now, on finding the contrary, draws back what he had said, and reduces the man to his old narrow bounds of bodily freedom only.

119. "*Reason has granted you nothing.*"] Whatever the prætor may have done, wisdom has done nothing for you.

—"*Put forth your finger, you sin.*"] The Stoics held, that there was no medium between wisdom and folly, that a man was either perfectly wise, or perfectly foolish; therefore, that the most trivial and indifferent thing, if done by the latter, could not be done aright, not even the putting forth of a finger.

120. "*What is so small?*"] "What "can be so trivial as this?"—yet; trivial as it is, it can only be done by the wise and free, as it ought, any more than every other action, of what nature or kind soever.

—"*Will obtain.*"] Rito signifies not only to sacrifice, but to obtain that for which the sacrifice is offered. See sat. ii. l. 75, and note.

121 "*Half ounce of right,*" *&c.*] In short, the Stoics held, that not a grain of what was right could reside within any but the wise and free, in their sense of the words; or, in truth, in any but their own sect—all the rest of the world they accounted fools and mad, and that though they were to offer incense, in ever so great a quantity, to the gods,

"But if you, since you were a little before of our meal,
"Retain your old skin, and, polished in front,
"Keep a cunning fox under your vapid breast:
"What I had above given I demand again, and bring back
"the rope.
"Reason has granted you nothing; put forth your finger,
"you sin:
"And what is so small? but you will obtain, by no incense,
"That a small, half ounce of right should be fixed in fools.
"To mix these is impossibility: nor, when as to other things
"you are a digger,
"Can you be moved to three measures only of the satyr Ba-
"thyllus."
"I am free."—"Whence take you this for granted, subjected
"by so many things?
"Are you ignorant of a master, unless he whom the wand
"relaxes?"
"Go, slave, and carry the scrapers to the baths of Crispinus,"
"If he has sounded forth—do you loiter, trifler?" "Sharp

yet they could never obtain a single fixed principle of what was right.

122. "*To mix these*," *&c.*] *i. e.* Wisdom and folly; there must be either all one, or all the other. See above, note on l. 119. It is impossible they should be mixed in the same person.

—"*A digger.*"] Fossor—a ditcher, delver, and the like—*q. d.* A mere clown.

q. d. When, in every thing else—cætera, *i. e.* quoad cætera, Græcism—you are as clumsy and awkward as a common lout or clown, it is impossible that you should dance, even three steps, like the famous dancer Bathyllus. Perhaps the poet by fossor, alludes to the slaves, who were set to dig with fetters on their legs. See JUV. xi. 80.

123. "*The satyr Bathyllus.*"] He was a famous dancer in the time of Nero, and, for his great agility and nimble movements, was surnamed the Satyr. Saltantes Satyros. VIRG. ecl. v. 73.

The Stoic concludes this part of his argument with averring, that those who are not wise and free, as in every thing else they are unable to do what is right, so neither can they, in the most trivial or indifferent action; any more than an awkward clown could dance like Bathyllus for three steps together. See JUV. sat. vi. l. 63.

124. *I am free.*"] "Aye it is all "very well," says Dama: "but I do "insist upon it, that I am free, notwith- "standing all they say."

"*Whence take you this,*" *&c.*] Datum is a technical term—when any thing is yielded, agreed, and granted as true, it is called a datum. "Now," answers the Stoic, "whence had you that datum, "for so it appears to you, that you are "free, because you have had your free- "dom given you by the prætor's wand, "you who are put under (subdite) the "power and dominion of so much error "and folly."

Comp. sat. iii. l. 28, and note.

125. "*Are you ignorant,*" *&c.*] "Know "you not any other master than he "who exercised an outward authority "over you till he was released from it "by the prætor's wand?" See before, l. 88, note.

126. "*Go, slave, and carry,*" *&c.*] grant you that you have nothing to fear from your late master. If he were, in a loud and surly manner, to bawl out—"Here, slave, carry these scrapers," &c. and scold you for the least delay—

127, 8. "*Sharp servitude,*" *&c.*] However sharp and severe bodily servitude may be, yet you have nothing to do with

Te nihil impellit; nec quicquam extrinsecus intrat,
Quod nervos agitet—Sed si intus, et in jecore ægro
Nascantur domini, qui tu impunitior exis
Atque hic, quem ad strigiles scutica et metus egit herilis?
  Mane piger stertis. "Surge," inquit Avaritia: "eja
"Surge."—Negas. Instat, "surge," inquit. Non queo. "Surge."
Et quid agam? "rogitas? Saperdas advehe Ponto,
"Castoreum, stuppas, hebenum, thus, lubrica Coa.
"Tolle recens, primus, piper e sitiente camelo.
"Verte aliquid; jura." Sed Jupiter audiet. "Eheu,
"Baro! regustatum digito terebrare salinum,
"Contentus perages, si vivere cum Jove tendis."
  Jam pueris pellem succinctus, et œnophorum aptas:

it, it can't enforce any such orders upon you.

128. "*Nor does any thing enter,*" *&c.*] Nor can any thing, as threats, or menaces, of being punished for not obeying, enter into your mind, so as to make you uneasy; all this I grant—in this sense you are free.

129. "*But if within.*"] If vice and folly, generated within your disordered heart, are your masters, and rule over you, so as to compel your obedience to their commands.

Jecore ægro. See Juv. sat. i. l. 45, and note.—The ancients looked on the liver as the seat of the concupiscible and irascible affections, and therefore jecore ægro may be understood, metonymically, to denote the diseased or disordered affections, for vice is the sickness or disease of the mind.

130. "*How go you forth,*" *&c.*] How can you be said to be less liable to punishment, from the slavery and misery of your mind, than the poor slave is, in a bodily sense, when compelled to obey his master, from the terror of bodily punishment. The only difference between you is, he serves his master, you your vices.

131. "*The scrapers.*"] Strigiles.—These were instruments which the Greeks and Romans made use of to scrape their bodies after bathing, and were carried to the baths by their slaves. Driven to the scrapers—*i. e.* has forced to carry the scrapers to the baths, when ordered.

132. "*Slothful, you snore.*"] The poet proceeds to illustrate and confirm his argument (in which he has been contending for the "slavery of all but the "wise," according to the Stoic doctrine) by instancing the power of sloth, avarice, and luxury, over the human mind, in its corrupted state.

He introduces a dialogue between Dama and Avarice. Avarice is supposed to find Dama snoring a-bed in the morning, in the luxurious ease of his so highly-prized freedom.

—"*Rise,*" *says Avarice.*] This word "Rise," is repeated four times. Thus Vice ceases not from its importunity; and the answers of Dama, "I will not"—"I cannot"—"what shall I do if I "rise?"—are a lively representation of the power of idleness and sloth, when indulged. This is finely described, Prov. vi. 9, 10. xxii. 13. xxvi. 13, 14.

134. "*Fish from Pontus.*"] Saperdas—a sort of fish which came from Pontus, or the Black sea.

135. "*Castor.*"] Castoreum.—This signifies either beaver's skins, or what we call castor—*i. e.* the medicinal part of the animal; both of which were articles of traffic. See Juv. sat. xii. l. 34—6.

—"*Flax.*"] Stuppa, or stupa—the coarse part of flax, tow, hards, oakum to calk ships with. Ainsw.

—"*Ebony.*"] A black wood, well known among us—the tree whereof bears neither leaves nor fruit. Ainsw.

—"*Slippery Coan wines.*"] From the island Co, or Coos, in the Ægean sea.—They were soft, and of a laxative quality; hence called lubrica.

136. "*Take first the recent pepper.*"]

"Servitude impels thee nothing, nor does any thing enter "from without
"Which may agitate your nerves. But if within, and in a "sick liver
"Masters are produced, how go you forth more unpunished,
"Than he, whom the scourge, and fear of his master, has "driven to the scrapers?
"In the morning, slothful, you snore: "Rise," says Avarice,
"Rise."—You refuse—he urges—"Rise," says he.—"I "cannot."—"Rise."
"And what shall I do?" do you ask?—bring fish from "Pontus,
"Castor, flax, ebony, frankincense, and slippery Coan wines:
"Take first the recent pepper from the thirsting camel:
"Turn something; swear."—"But Jupiter will hear."— "Alas!
"Simpleton, to bore with your finger the re-tasted salt-cellar,
"Content you will pass your time, if you aim to live with "Jove.
"Now, ready, you fit the skin to the slaves, and wine-"vessel:

Be sure be at the market first, that you may not only have the first choice, but return to a better sale, by coming home before the other merchants.

HOR. lib. i. epist. vi. l. 32, 3.

——*Cave ne portus occupet alter,*
Ne Cybiratica, ne Bithyna negotia perdas.

—"*Thirsting camel.*"] The eastern people loaded their pepper and other spices on the backs of camels. These animals are said to endure thirst, in their journeys over the deserts, for many days together; wherefore, in a part of the world where water is very scarce, they are peculiarly useful.

137. "*Turn something.*"] Trade, barter—*i. e.* as we say, turn the penny.

—"*Swear.*"] Don't mind a little perjury upon occasion, either with respect to the goodness of your wares, or concerning the first cost, and what you can afford to sell them at.

—"*Jupiter will hear.*"] Dama is supposed to raise a scruple of conscience.

137, 8. "*Alas! simpleton.*"] Baro, or varo—a servant that waited upon the common soldiers, who was usually very stupid and ignorant—hence a blockhead, a dolt, a foolish fellow.

138. "*To bore with your fingers,*" *&c.*] If you aim at living (*i. e.* living in amity) with Jupiter, you must not think of trading to increase your fortune, but must be content to live in a poor, mean way. The poorer sort of people lived upon bread, with a little salt. Persius supposes the Stoic to tell Dama, that if he would not perjure himself, in order to get money by trade, he must be content to put his finger, and endeavour to scrape up a little salt from the bottom of his own poor salt-cellar; where there were only a few grains left, from his having done this so often, in order to give a relish to his palate, by licking his fingers, after they had rubbed the bottom of the salt-cellar, as if he meant to bore it through. This is proverbial, to express very great poverty. Salem lingere signified to live in the utmost poverty—to fare poorly.—PLAUT. Curcull. act iv, sc. the last. Hic hodie apud me nunquam delinges salem; that is as much as to say—"you shan't eat a morsel."

140. "*Now ready.*"] Succinctus—literally, girt, trussed up. The ancients wore long, loose garments, which, when they prepared to travel, they girded, or trussed up, about their loins, that they might walk the more freely. See HOR.

Ocius and navem: nihil obstat quin trabe vasta
Ægæum rapias, nisi solers Luxuria ante
Seductum moneat; "Quo deinde, insane, ruis? Quo?
"Quid tibi vis? calido sub pectore mascula bilis
"Intumuit, quam non extinxerit urna cicutæ.
"Tun' mare transilias? Tibi, torta cannabe fulto,
"Cœna sit in transtro? Veientanumque rubellum
"Exhalet, vapida læsum pice, sessilis obba?
"Quid petis? ut nummi, quos hic quincunce modesto
"Nutrieras, pergant avidos sudare deunces?
"Indulge genio: carpamus dulcia; nostrum est

lib. ii. sat. vi. 107. Hence, being ready, prepared; also nimble, expeditious. See Exod. xi. 11, former part. 1 Kings xviii. 49. Luke xii. 35.

140. "*Fit the skin,*" &c.] They had wallets, or knapsacks, made of skins, in which they packed their clothes, and other necessaries, when they travelled either by land or sea.

You put your knapsack, and your cask of wine for the voyage, on the backs of your slaves, to carry on board.

141. "*Quick to the ship.*"] You lose no time, you hurry to get on board.

—"*Nothing hinders.*"] Nothing stands in your way to prevent the immediate execution of your plan, or to discourage you—unless—See l. 142, note 2.

—"*A large ship.*"] Trabs is a beam, or any great piece of timber, of which ships are built: here, by meton. the ship itself. See Juv. sat. xiv. l. 276. Virg. Æn. iii. 191.

142. "*The Ægean.*"] A part of the Mediterranean sea, near Greece, dividing Europe from Asia. It it now called the Archipelago, and, by the Turks, the White sea. Its name is supposed to be derived from *αιγος*, Dor fluctus, from its turbulent waves. From this dangerous sea are made two adages; *viz.* Ægeum scaphula transmittere—to cross the Ægean sea in a little boat—*i. e.* to undertake a weighty business with small abilities; and Ægeum navigare—to undertake an hazardous enterprize. See Ains. Hence our Stoic mentions this sea in particular, to shew the power of avarice over the mind that is enslaved by it, and that no dangers will deter from its pursuits—Nihil obstat, says he.

—"*Sly Luxury.*"] Solers—shrewd, wily, cunning.

We have seen the victory of Avarice over Sloth, now Luxury is introduced, as putting in its claim for the mastery.

Thus, says the Stoic, will Avarice lord it over you, and drag you in her chains over the dangerous Ægean for lucre's sake, unless, being beforehand seduced and enthralled by Luxury, you should listen to her admonitions. Ante—*i. e.* before you put in practice what Avarice has advised.

143. "*Whither thence,*" &c.] Whither from that warm and comfortable bed of yours, on which you so delightfully repose yourself, are you running headlong (ruis), like a madman as you are? See l. 132.

144. "*Manly bile,*" &c.] Masculus—male; hence manly, stout, hardy, than which nothing is more opposite to luxury. Your warm breast—*i. e.* heated and inflamed with the ardent desire which now possesses you to face the danger of the seas; for this an hardy rage is risen up, (intumuit) swells within you, says Luxury, and stirs you up to this dangerous resolution.

145. "*Urn of hemlock.*"] An urn was a measure of about four gallons. Cicuta—an herb like our hemlock, the juice of which was of an extemely cold nature, so as to be a deadly poison, when taken in a certain quantity. See sat. iv. 2. Also a sort of hellebore, administered medicinally, in madness, or frenzies, to cool the brain. See Ainsw. Cicuta, No. 1, 2.

Quæ poterunt unquam satis expurgare cicutæ. Hor. epist. ii. lib. ii. 53.

146. "*Can you cross the sea?*"] Can you be so forgetful of the blandishments of ease and luxury, as to subject

"Quick to the ship: nothing hinders, but in a large ship
"You may hurry over the Ægean: unless sly Luxury should
"Admonish you before seduced"—"Whither thence, mad-
"man, do you rush?
"Whither? what would you have? under your warm breast
"manly bile
"Has swelled up, which an urn of hemlock could not have
"extinguished.
"Can you cross the sea? to thee shall there be a supper on
"a bench,
"Propp'd with twisted hemp? and red Veientane wine
"Shall the broad-bottomed jug exhale, hurt with nasty
"pitch?
"What seek you? that money, which here with modest
"five per cent.
"You had nourished, should go on to sweat greedy cent.
"per cent.?
"Indulge your genius—let us pluck sweets—It is mine

yourself to the dangers and inconveniences of a sea-voyage?

146. "*A supper,*" *&c.*] Instead of an elegant and well-spread table, can you bear to eat your supper upon a rough plank; and instead of an easy couch, to be supported by a coil of cable, by way of a seat?

147. "*Red Veientane wine.*"] A coarse, bad wine, such as seamen carried with them among their sea-stores. See Hor. lib. ii. sat. iii. l. 143.

148. "*The broad-bottomed jug.*"] Obba—a bowl or jug with a great belly and broad bottom, that sitteth, as it were—sessilis. This sort of jug, or bowl, was peculiarly useful at sea, because not easily thrown down by the motion of the ship.

—"*Exhale.*"] Cast forth the fumes of.

—"*Hurt with nasty pitch.*"] Smelling and tasting of the pitch, with which every thing on board a ship is daubed—this, perhaps, was the case with the obba: or the pitch may be meant, with which the vessel which held the wine was stopped, and which being of a coarse sort, might give a disagreeable taste to the liquor.

149. "*What seek you?*"] What errand are you going upon? Is it to make better interest of your money, than you can make by staying at home?

—"*Modest five per cent.*"] This, as among us, was not reckoned as usurious, but modest—*i. e.* moderate, legal interest.

150. "*Nourished.*"] Metaph. from nourishing, nursing, fostering a child, making it thrive and grow: hence applied to money, as increasing it by care.

—"*To sweat.*"] Metaph. from the effect of toil and labour—these must attend those who endeavour to make extraordinary interest of their money, by trading to foreign countries.

—"*Greedy.*"] Metaph. from an immoderate desire of food. Those who strive to make exorbitant interest of their money, may well be called greedy of gain; and hence the epithet greedy is applied to the gain itself.

—"*Cent. per cent.*"] Deunx—a pound lacking an ounce. A duodecim, una dempta uncia. Eleven ounces—eleven parts of another thing divided into twelve: so that deunces here signifies eleven pounds gained by every twelve, which is gaining very near cent. per cent. as we say.

151. "*Indulge your genius.*"] Here genio means natural inclination. Indulgere genio, to make much of himself. Ainsw.

—"*Pluck sweets.*"] Metaph. from plucking fruits or flowers. Hor. lib. i. ode xi. l. 8.

Carpe diem.

"Quod vivis: cinis, et manes, et fabula fies.
"VIVE MEMOR LETHI: FUGIT HORA: hoc quod loquor, inde est."
En quid agis? duplici in diversum scinderis hamo.
Hunccine, an hunc, sequeris? subeas alternus oportet,
Ancipiti obsequio, dominos: alternus oberres.
Nec tu, cum obstiteris semel, instantique negaris
Parere imperio, "rupi jam vincula," dicas.
Nam et luctata canis nodum abripit: attamen illi,
Cum fugit, a collo trahitur pars longa catenæ.
Dave, cito, hoc credas jubeo, finire dolores

q. d. Let us seize on and enjoy the sweets of life.

This sentiment is finely expressed in the apocryphal book of Wisdom, ch. ii. 6. et seq.

Luxury has been dissuading Dama from attempting his voyage, by representing the dangers and inconveniences which must attend it: now she invites him to stay, that he may not lose the pleasures of ease and luxury, which the shortness of life affords him but a little time for the enjoyment of.

151, 2. "*Mine that you live.*"] *i. e.* It is owing to me, says Luxury, that you enjoy the pleasures and sweets of life, without which, to live is not life. Βιος βιου δεομενος ουκ εστι βιος, says the Greek proverb. Among us, "May we "live all the days of our life," is a common convivial expression.

Horace, on another occasion, says to the muse Melpomene,

Quod spiro et placeo, si placeo, tuum est. Lib. iv. ode iii. l. 24.

152. "*Become ashes.*"] You will soon die, and be carried to the funeral pile, where you will be burnt to ashes.

—"*A ghost.*"] Manes—a spirit separated from the body.

—"*A fable.*"] Fabula, (from for -faris, to speak or talk,) a subject of discourse. Persius, here, some think to allude to Horace's fabulæque manes—*i. e.* manes de quibus multæ sunt fabulæ—the manes who are much talked of. Lib. i. ode iv. l. 16.

But as the Stoic is here speaking as an Epicurean, who believes body and soul to die together, I should rather think that fabula here means an invented story, a groundless tale—for such they looked upon the doctrine of a future state. See Wisd. ii. 1—9.

"*A nothing but an old wife's tale.*"
DRYDEN.

Soon wilt thou glide a ghost for gossips' chat. BREWSTER.

153. "*Live mindful of death.*"] *q. d.* Memento mori.

Dum licet in rebus jucundis vive beatus:
Vive memor quam sis ævi brevis.
HOR. lib. ii. sat. vi. l. 96, 7.

—"*The hour flies.*"]

Currit enim ferox ætas.
HOR. lib. ii. ode v. l. 13, 14.

Sed fugit interea, fugit irreparabile tempus.
VIRG. Georg. iii. l. 284. Comp. Æn. x. 467, 8.

—"*This, which I speak, is from "thence.*"] The time in which I am now speaking is taken from thence, *i. e.* from the flying hour. See Hor. lib. i. ode xi. l. 7.

Dum loquimur fugerit invida Ætas.

The late Lord Hervey, in a poetical epistle to a friend, applies this very beautifully:

"*Even now, while I write, time steals "on our youth,*
"*And a moment's cut off from thy "friendship and truth.*"

The whole of Luxury's argument amounts to, "Let us eat and drink, for "to-morrow we die." Isa. xxii. 13. 1 Cor. xv. 32.

154. "*Lo, what do you?*"] The Stoic now turns his discourse, immediately, as from himself, to Dama, whom he has represented, as beset by Avarice and Luxury, and at a loss which to obey. Now, says he, what can you do, under these different solicitations?

—"*You are divided,*" &c.] Metaph. from angling, with two hooks fixed to

"That you live: you will become ashes, and a ghost, and a
"fable.
"LIVE MINDFUL OF DEATH; THE HOUR FLIES: this, which
"I speak, is from thence."
"Lo, what do you? you are divided different ways with
"a double hook.
"This do you follow, or this? By turns it behoves that you
"go under,
"With doubtful obsequiousness, your masters: by turns,
"you may wander.
"Nor can you, when once you have withstood, and have
"refused to obey
"An instant command, say 'I now have broken my bonds.'
"For also a dog, having struggled, breaks the knot: but to
"him,
"When he flies, a long part of the chain is drawn by his neck.
"Davus, quickly (I command that this you believe) to
"finish griefs

the line, and differently baited, so that the fish are doubtful which to take.

155. "*This do you follow*," &c.] Hunc—dominum understood. Which master will you follow, Avarice or Luxury?

—"*By turns it behoves*," &c.] The truth is, that you will sometimes go under, or yield to, the dominion of the one, sometimes of the other, alternately—ancipiti obsequio—doubting which you shall serve most. Alternus-a-um. See AINSW.

156. "*Wander*."] Oberres—be like one that is at a loss, and wanders up and down; you will wander in your determinations which to serve, at times, their commands being contrary to each other, Avarice bids you get more—Luxury bids you enjoy what you have.

157. "*Withstood*," &c.] Perhaps for once, or so, you may refuse to obey their most importunate solicitations and commands; but don't, from this, conclude that you are free from their service. It is not a single instance, but a whole tenor of resistance to vice, which constitutes freedom. Instanti—earnest, urgent.

159. "*A dog*," &c.] A dog may struggle till he breaks his chain, but then runs away with a long piece of it hanging to him at his neck, by which he is not only incommoded in his flight, but easily laid hold of, and brought back to his confinement. Canis—here feminine—lit. a bitch.

So will it be with you; you may break loose, for a while, from the bondage and service of vice, but those inbred principles of evil, which you will carry about you, will hinder your total escape, and make it easy for the solicitations of your old masters to reduce you again into bondage to them. Therefore, while there remains any vice and folly within you, you will be a slave, however you may call yourself free.

161. "*Davus*," &c.] The Stoic, in confirmation of his main argument, to prove that "all but the wise are slaves," having instanced sloth, avarice, and luxury, as lording it over the minds of men, now proceeds to shew that the passion of love is another of those chains by which the mind is bound.

He introduces a scene in the Eunuch of Menander, from which Terence took his Eunuch, where the lover is called Chærestratus (in Terence, Phædria) communicating to his servant Davus (in Terence, Parmeno) his intention of leaving his mistress Chrysis (in Terence, Thais).

"Davus," says Chærestratus, "(and "I insist on your believing me to be in "earnest,) I am thinking to give up my "mistress, and to do this shortly—cito—"and thus to put an end to all the "plague and uneasiness which she has "cost me."

Præteritos meditor: (crudum Chærestratus unguem
Abradens, ait hæc.) An siccis dedecus obstem
Cognatis? An rem patriam, rumore sinistro,
Limen ad obscœnum, frangam, dum Chrysidis udas
Ebrius ante fores, extincta cum face, canto?
  Euge, puer, sapias; diis depellentibus agnam
Percute. Sed censen' plorabit, Dave, relicta?
Nugaris: solea, puer, objurgabere rubra,
Ne trepidare velis, atque arctos rodere casses.
Nunc ferus, et violens: at si vocet, haud mora dicas,
"Quidnam igitur faciam? ne nunc, cum accersat, et ultro
"Supplicet, accedam?" Si totus, et integer, illinc

162, 3. "*His raw nail gnawing,*" *&c.*] Biting his nail to the quick; a very common action with people in deep and anxious thought.

163. "*Shall I, a disgrace.*"] *q. d.* Shall I, who have made myself a disgrace to my family by keeping this woman—

—"*Oppose.*"] Act contrary to the wishes and advice of my sober relations?

Siccus signifies sober, in opposition to uvidus, soaked, mellow with liquor. Hor. lib. iv. ode 5. 38—40.

Dicimus integro
Sicci mane die, dicimus uvidi
Cum Sol oceano subest.

Hence sicci means sober, orderly people in general, in contradistinction to rakes and libertines.

164. "*Paternal estate,*" *&c.*] Spend and diminish my patrimony, at the expence of my reputation. Comp. Juv. sat. xiv. l. 1.

165. "*An obscene threshold.*"] At the house of an harlot. Synec. limen for domum.

—"*Wet doors,*" *&c.*] The doors wet with the dew of the night. "Shall I "serenade her at midnight, when I am "drunken, and have put out the torch "with which my servant is lighting me "home, for fear of being seen and known "by the passers by?"

167. "*Well done,*" *&c.*] "Well done, "my young master," says Davus, "I "hope you will come to your senses at "last."

—"*Repelling gods,*" *&c.*] It was usual to offer a thank-offering to the gods, on a deliverance from any danger: hence Davius bids his master sacrifice a lamb—diis depellentibus—to the gods, whose office it was to repel and keep off evil. Perhaps Castor and Pollux are here meant, as they were reckoned peculiarly to avert mischief. See Delph. note. Horace sacrificed a lamb to Faunus, the god of the fields and woods, for his escape from the falling tree. Lib. ii. ode xvii. ad fin. Averruncus—Deus qui mala avertit. Ainsw.

168. "*Think you, Davus,*" *&c.*] Here the young man wavers in his resolution, and shews that he is still a slave to his passion for Chrysis—he can't bear the thought of making her uneasy.

169. "*You trifle—*"] Answers Davus. Is this the way in which you are to put an end to all the plague and uneasiness of this amour, to be thus irresolute, and unable to bear the thought of her tears for the loss of you? Alas! how you trifle with yourself!

—"*You will be children,*" *&c.*] O foolish youth, when once Chrysis finds out that you are so fond of her, that you can't bear to grieve her by forsaking her, she will make her advantage of it; she will let you see her imperiousness, and will not only scold, but beat you.

—"*Red slipper.*"] Solea—a kind of pantofle, or slipper, covering only the sole of the foot, and fastened with laces. It was a fashion among the fine ladies to have these of a red or purple colour, as well as to make use of them for the chastisement of their humble admirers. See Juv. sat. vi. l. 611.

Thraso is represented by Terence (Eun. act. v. sc. vii.) as intending, after his quarrel with the courtezan Thais, to surrender himself to her at discretion,

"Past I meditate: (Chærestratus, his raw nail
"Gnawing, says these words) shall I, a disgrace, oppose my "sober
"Relations? Shall I my paternal estate, with an ill report,
"Spend at an obscene threshold, while, before the wet doors
"Of Chrysis, drunken I sing with an extinguished torch?"—
"Well done, boy, be wise: to the repelling gods a lamb
"Smite:"—"But think you, Davus, she will weep, being left?"
"You trifle—you will, boy, be chidden with a red slipper,
"Lest you should have a mind to struggle, and bite the tight "toils:
"Now fierce and violent: but, if she should call, without "delay you would say—
"What therefore shall I do? now, when she can send for "me, and willingly
"Supplicate, shall I not go?"—"If whole and entire from thence

and to do whatever she commanded. The parasited GNATHO says, Quid est?

THRASO. *Qui minus quam Hercules servivit Omphale?*

GN. *Exemplum placet:*
Utinam tibi commitigari videam sandalio caput.

From this answer of Gnatho, it seems likely that there was represented, on the Athenian stage, some comedy on the loves of Hercules and Omphale, in which that hero was seen spinning of wool, and his mistress sitting by, and beating him with her sandal, or slipper, when he did wrong. To this our poet may probably allude. See the ingenious Mr. COLMAN'S translation of this passage, and the note.

170. "*To struggle.*"] *i. e.* That you may not again attempt your liberty. Metaph. from the fluttering of birds when caught on lime-twigs, who flutter their wings to free themselves, by which they are the more limed, and rendered more unable to escape. MARSHALL.

Sic aves dum viscum trepidantes excutiunt, plumis omnibus illinunt. SENECA, de Ira.

Trepido does not always signify trembling through fear, but sometimes to hasten, to bustle, to keep a clutter.

Dum trepidant alæ.
VIRG. Æn. iv. 121; and ix. 114.

So struggling to get free from a haughty mistress:

Ac veluti primo Taurus detractat aratro,
Mox venit assueto mollis ad arva jugo.
Sic primo juvenes trepidant in amore feroces,
Dehinc domiti posthac æqua et iniqua ferunt. PROPERT. lib. ii.

—"*And bite,*" &c.] Metaph. from wild beasts taken in nets, or toils, who endeavour to free themselves by biting them asunder.

In short, Chrysis will so use you, if you again put yourself in her power, that you will not dare to attempt a second time to escape her.

171. "*Fierce and violent.*"] Now you are not with her you can bluster stoutly.

—"*Call.*"] *i. e.* Invite you to come to her—

—"*Without delay,*" &c.] You would instantly change your note, and say—

172. "*What therefore,*" &c.] These are almost the words of Phædria, in TER. Eun. act i. sc. i. l. 1, 2.

Quid igitur faciam? non eam, ne nunc quidem
Cum accersor ultro?

173. "*Whole and entire,*" &c.] "If "when you left her, you had been entirely heart whole, and had shaken off "the yoke of lust and passion, you would "not—nec nunc, not even now—return "to her, even though she has sent to "entreat you to it; but, from your "thought of yielding to her entreaties, "I see very plainly that, notwithstanding all your deliberations about leaving "her, you are still a slave to her."

Exieras, nec nunc. Hic, hic, quem quærimus, hic est:
Non in festuca, lictor quam jactat ineptus.
Jus habet ille sui, palpo quem ducit hiantem
Cretata Ambitio? Vigila, et cicer ingere large
Rixanti populo, nostra ut Floralia possint
Aprici meminisse senes! quid pulchrius?—At cum
Herodis venere dies, unctaque fenestra
Dispositæ, pinguem nebulam vomuere lucernæ,

174. "*Whom we seek.*"] The man who can so far emancipate himself from his passion, as to free himself from its dominion, so as no longer to be a slave to it, which Chærestratus would have proved himself, if he could have kept his resolution against all solicitations to break it; this is the man I mean, says the Stoic, this is the man I allow to be free.

175. "*Not in the wand,*" &c.] The better to explain this place, as well as l. 88 of this Satire, it may not be amiss to mention, particularly, the ceremony of manumission.

"The slave was brought before the consul, and, in after-times, before the prætor, by his master, who, laying his hand upon his servant's head, said to the prætor, Hunc hominem liberum esse volo, and, with that, let him go out of his hand, which they termed, e manu emittere, whence manumission: then the prætor, laying a rod upon his head, called vindicta, said, Dico eum liberum esse more Quiritum; and turned him round on his heel. See l. 75, 6. After this, the lictor, taking the rod out of the prætor's hand, struck the servant several blows upon the head, face, and back, (which part of the ceremony Persius refers to in this line,) and nothing now remained but pileo donare, to present him with a cap in token of liberty, and to have his name entered in the common roll of freemen, with the reason of his obtaining that favour." See before, l. 88. See KENNETT, Antiq. p. 100.

—"*The foolish lictor.*"] Ineptus, here, is either used in contempt of the lictor, who was a sort of beadle, that carried the fasces before the prætor, and usually, perhaps, an ignorant, illiterate fellow; or it may be used in the sense of unapt, unfit, improper—*i. e.* to convey true liberty on the slave, whom he struck with the rod, in that part of the ceremony which fell to his share.

—— "*Shakes.*"] Jacto, is to shake or move; to move to and fro, as in the action of striking often; also to brag or boast.

176. "*Right of himself.*"] The poet now instances, in the vice of ambition, another chain which binds the enslaved mind, and which hinders that freedom for which our Stoic is contending.

Can he call himself his own master—meus, l. 88; or say that he is sui juris—*i. e.* that he can dispose of himself as he pleases, as having a sovereign propriety in his person.

—"*Whom gaping.*"] Hiantem—gaping after, coveting greatly, like a creature gaping for food.

—"*With his lure.*"] Palpum -i, lit. a gentle, soft stroking with the hand; hence obtrudere palpam alicui — to wheedle, flatter, or coax. AINSW.

176, 7. "*Chalked ambition.*"] This expression alludes to the white garments worn by candidates for offices; in these they went about to ask the people's votes, and from these white garments, which to make still whiter they rubbed over with chalk, they were called candidati.

177. "*Ambition.*"] Literally signifies a going about, from ambio: hence a suing or canvassing for favour—hence that desire of honour and promotion, which is called ambition.

—"*Watch—*"] Says Ambition; always be upon the look out; lose no opportunity to make yourself popular.

—"*Heap vetches largely.*"] Those who aspired to public offices, endeavoured to gain the votes of the people by donations and largesses. These kinds of public bribes consisted in pease, beans, lupines, or vetches, given away among the people. The Romans ran to such

"You had come forth, not now."—"This, this, this is he
"whom we seek,
"Not in the wand which the foolish lictor shakes.
"Has he the right of himself, whom gaping, with its lure,
"chalked
"Ambition leads? Watch: and heap vetches largely on the
"Quarrelling people, that our feasts of Flora sunny old
"men
"May remember: what more glorious? but when
"The days of Herod have come, and in the greasy window
"The candles disposed, have vomited a fat cloud,

extravagance on these occasions, that several of the richest entirely ruined themselves. J. Cæsar employed in such largesses near a million and an half more than his estate was worth.

In cicere atque faba bona tu perdasque lupinis,
Latus tu in circo spatiere, aut aeneus ut stes—.
HOR. lib. ii. sat. iii. l. 182, 3.

178. "*Quarrelling people.*"] Quarrelling about their shares in the largesses and donations; or, as we see at our elections, about the interests of the several candidates, whom they severally espoused.

—"*Our feasts,*" &c.] That the feasts which we gave, marked by our great liberality, may never be forgotten, to the latest old age of those who attended them.

—"*Feasts of Flora.*"] Flora was a noted courtezan in Rome, who having gotten a large sum of money by prostitution, made the Roman people her heir: but they, being ashamed of her profession, made her the goddess of flowers.

In honour of her, feasts were held, and games exhibited, which were provided by the ædile, who, on this occasion, was very liberal in his donations to the people, in hopes of gaining their votes for an higher place in the magistracy. The Floralia were held on the 28th of April.

—"*Sunny old men.*"] Aprici senes—old men who loved to bask in the sun, the warmth of which was very acceptable to their cold habit of body, which old age brought on; their delight was to bask on a sunny bank, and talk over old times. Comp. JUV. sat. xi. l. 203.

In the well-known, beautiful ballad of Darby and Joan, the poet has made use of this idea, as one description of the amusement of old age;

Together they totter about,
Or sit in the sun at the door, &c.

179. "*What more glorious?*"] Than thus to recommend ourselves to the people, gain their favour, and leave a lasting memory of our munificence? Iron.

180. "*The days of Herod,*" &c.] Another chain in which the human mind is holden in superstition; to this all but the wise are slaves. He instances this in those Romans who had addicted themselves to many of the Jewish rites and superstitions, for such their whole religion appeared to the heathen. See JUV. sat. xiv. l. 96—106. We find, by Matt. xiv. 6. and Mark vi. 21. that the king's birth-day was an high festival, observed at Herod's court; and, by this passage of Persius, it appears to have been celebrated by the Jews at Rome also, particularly by the Herodians, who constituted a society in honour of Herod, after the manner of the Sodalitia at Rome. See BROUGHTON, Bibliotheca—tit. Herodians.

—"*Greasy window.*"] They stuck up candles, or lamps, in their windows, in token of a rejoicing-day—they lighted them early in the day (comp. JUV. sat. xii. 92.), and by their flaring and guttering they made the frames of the windows on which they stood all over grease.

181. "*Fat cloud.*"] *i. e.* Of smoke—An exact description of the smoke of a candle, or lamp, which is impregnated with particles of the fat, or grease, from which it ascends; as may be seen on

Portantes violas; rubrumque amplexa catinum,
Cauda natat thynni, tumet alba fidelia vino;
Labra moves tacitus, recutitaque sabbata palles:
Tunc nigri lemures, ovoque pericula rupto:
Hinc grandes Galli, et cum sistro lusca sacerdos,
Incussere deos inflantes corpora, si non
Prædictum, ter mane, caput gustaveris alli.
Dixeris hæc inter varicosos centuriones,
Continuo crassum ridet Pulfenius ingens,

ceilings, or other places, on which this smoke has alighted, and which, when they are attempted to be cleaned, are found to be soiled with a mixture of soot and grease.

Vomuere is a word well adapted to express the discharge of the thick and filthy smoke from the wicks. So VIRG. Æn. v. 682.

Stupa vomens tardum fumum.

The tow disgorging tardy, languid smoke.

182. "*Bearing violets.*"] They adorned their lamps with wreaths of violets, and other flowers, on these occasions.

—"*Embraced a red dish.*"] Hypallage, for the dish embracing the tail of the fish. Thynnus, a large coarse fish; the poet mentions only the tail of it, which was the worst part—this he does, probably, by way of derision of the Jews' festal-dinner. The dish, of red earthenware.

183. "*Swims—*"] In sauce.

—"*White pitcher.*"] An earthen vessel, a white crock of earth.

—"*Swells.*"] Is filled up to the brim —or tumet may imply, that the wine was bad, and in a fermenting state, frothing up above the brim. Every circumstance of the entertainment seems to be mentioned with a thorough air of contempt, and to denote the poverty of the Jews.

184. "*Silent you move your lips.*"] You join in the solemnity, you attend at their proseuchæ, and, like them, mutter prayers inwardly, only moving your lips. See sat. ii. l. 6.

—"*And fear.*"] Pallus is used by our poet elsewhere to denote hard study, which occasions paleness. See sat. i. l. 124; and sat. iii. 85. Here it is used to denote that superstitious fear, which occasions, from yielding to it, a pale and wan appearance in the countenance.

—"*Circumcised sabbaths.*"] Reeutita sabbata. Hypall. for sabbata recutitorum —the sabbaths of the circumcised. Palles sabbata, here, is equivalent to metuentem sabbata. JUV. sat. xiv. l. 96. —*q. d.* By degrees you will enter into all the Jewish superstition.

The word sabbata, in the plural, may here denote, not only the sabbath-days, but all the Jewish holidays, which were days of rest from labour; among others, the festival which they had instituted in honour of Herod's birth-day.

185. "*Then black hobgoblins.*"] The mind enslaved by superstition, falls from one degree of it into another.

Lemures—ghosts, spirits that walk by night, hobgoblins. AINSW.—Nocturnos lemures. HOR. ep. ii. lib. ii. l. 209.— They are only supposed to appear by night—hence called black.

—"*Dangers from a broken egg.*"] The ancients had a superstition about egg-shells; they thought, that if an egg-shell were cracked, or had an hole bored through at the bottom of it, they were subject to the power of sorcery.

This is contrary to the superstition of those, who, in the days when witches were believed in, always broke the bottom of an egg-shell, and crossed it, after having eaten the egg, lest some witch should make use of it in bewitching them, or sailing over the sea in it, if it were whole. See DRYDEN'S note.

For an instance of national superstition, as ridiculous as any that can be imagined, I would refer the reader to the solemn public statute of 1 Jac. I. c. 12, against witchcraft, now repealed by 9 Geo. II. c. 5.

—"*Hence.*"] *i. e.* From this superstitious principle in the minds of men, they are led from one degree of credulity to another: of this advantage has

"Bearing violets; and, having embraced a red dish,
"The tail of a tunny-fish swims, the white pitcher swells
"with wine;
"Silent you move your lips, and fear circumcised sabbaths:
"Then black hobgoblins, and dangers from a broken egg:
"Hence huge priests of Cybele, and a one-eyed priestess with
"a sistrum,
"Have inculcated gods inflating bodies, if you have not
"Tasted, three times in the morning, an appointed head of
"garlick.
"If you say these things among the veiny centurions,
"Immediately huge Pulfenius rudely laughs,

been taken by the priests of Cybele, and of Isis, to fill them with groundless terrors.

186. "*Huge priests of Cybele.*"] See these described at large, Juv. sat. vi. 510—20. They were called Galli, from Gallus, a river of Phrygia, the drinking of which made people furious. So Ovid, Fast. iv.

Inter, ait, viridem Cybelen altasque Celenas,
Amnis it insania nomine Gallus aqua.
Qui bibit inde furit, &c.

Persius calls them grandes—Juvenal says, ingens semivir, &c. They were usually of great stature, owing, as has been said, to their castration, which increased their bulk. Their strange, mad gestures, and their extraordinary appearance, as well as their loud and wild vociferation, had great effect upon weak and superstitious minds. See Juv. sat. vi. 521—5.

—"*One-eyed priestess with a sistrum.*"] The superstition of the Egyptian goddess Isis had been transferred to Rome, where she had a temple. She was represented with a sistrum, a sort of brazen or iron timbrel, with loose rings on the edges, in her hand. Σειστρον, from σειω, to shake—its noise proceeding from its being shaken violently, and struck with the hand, or with an iron rod.

The priestess of Isis, when celebrating the wild rites of Isis, carried a sistrum in her hand, in imitation of the goddess, and had great influence over the minds of the superstitious. See Juv. sat. vi. 525—30.

The poet calls her one-eyed—perhaps this was her situation, and that she pretended to have lost an eye by a blow from the sistrum of Isis; for it seems that this was the way that the goddess took to avenge herself on those who offended her.

Decernat quodcunque volet de corpore nostro
Isis, et irato feriat mea lumina sistro.

Juv. sat. xiii. l. 92, 3. See the note there, on l. 93.

187. "*Have inculcated,*" &c.] These vile impostors, when once the mind is enslaved so far by superstition as to receive their impositions, will inculcate their absurd and wild notions as so many truths—they will persuade you, that the gods which they serve will send dropsies, and other swellings of the body, unless you use some amulet or charm to prevent it; such as eating a head, or clove, of garlick, for three mornings successively.

188. "*Appointed.*"] *i. e.* Ordered—prescribed—as a preservative.

189. "*If you say these things,*" &c.] If you were to discourse, as I have done, in the hearing of one of our rough centurions (comp. sat. iii. l. 77.), in order to prove the slavery of all men to vice and folly, except the wise, he would set up a loud horse-laugh at you.

—"*Veiny.*"] Varicosus, having large veins—perhaps from the robustness of his make.

190. "*Huge Pulfenius.*"] The name of some remarkable tall and lusty soldier of that day—put here for any such sort of person.

—"*Rudely laughs.*"] Crassum ridet, for crasse ridet. Græcism.

Et centum Græcos curto centusse licebit.

191. "*And cheapens.*"] Liceor -eri, dep. to cheapen a thing, to bid money for it, to offer the price.

—"*Greeks.*"] *i. e.* Philosophers, most of which first came to Greece.

—"*A clipped centussis.*"] Centussis, a rate of Roman money, amounting to about six shillings and three-pence of our money.

—"*Clipped.*"] Curtailed, battered—short of its nominal value, like bad money among us.

"And cheapens an hundred Greeks at a clipped centussis."

q. d. If Pulfenius, the centurion, were to hear what I have said on the subject of liberty, he would not only laugh at it, but, if he were asked what he would give for an hundred philosophers, he would not offer a good six and three-penny piece for them all. However, though you may be of the same mind, Dama, yet what I have said is not the less true, nor are philosophers the less valuable in the eyes of all the wise and good.

SATIRA VI.

ARGUMENT.

Persius addresses this epistolary Satire to his friend Cæsius Bassus, a lyric poet. They both seem, as was usual with the studious among the Romans, in the beginning of winter, to have retired from Rome to their respective country-houses; Persius to his, at the port of Luna, in Liguria; Bassus to his, in the territories of the Sabines.

The Poet first enquires after his friend's manner of life and

AD CÆSIUM BASSUM.

Admovit jam bruma foco te, Basse, Sabino?
Jamne lyra, et tetrico vivunt tibi pectine chordæ?
Mire opifex, numeris veterum primordia rerum,
Atque marem strepitum fidis intendisse Latinæ;

Line 1. *Sabine fire-hearth.*] The ancient Sabines were a people between the Umbrians and Latins, but, after the rape of the Sabine women, incorporated into one people with the Latins, by agreement between Tatius and Romulus. This part of Italy still retained its name; and here Bassus had a country-house, to which he retired at the beginning of winter, for the more quiet and convenient opportunity of study. This was not far from Rome.

—*Fire-hearth.*] So focus literally signifies, quod foveat ignem—Ainsw. but it is sometimes used for the whole house, by synec. and, perhaps, is so to be understood here. Sometimes, by meton. for the fire.

2. *Does now the lyre.*] The lyre was a stringed instrument, which gave a soft and gentle sound when touched with fingers; but when struck with a quill, which, when so used, was called pecten, gave a louder and harsher sound.

The language here is figurative—the lyre stands for lyric, or the softer and gentler kind of poetry; and the strings, or chords, being struck tetrico pectine, with the rough or harsh quill, denote the sharper and severer style of verse. The poet inquires whether Bassus, in his retirement, was writing lyric verses, and whether he was also employing himself in graver or severer kinds of composition.

—*Live to thee.*] When an instrument lies by, and is not played on, it may be said to be dead, and when taken up and played on, the strings may be said to be alive, from their motion and sound.

3. *Admirable artist!*] Opifex—lit. a workman: it also means an inventor, deviser, and framer.

SATIRE VI.

ARGUMENT.

studies, then informs him of his own, and where he now is. He describes himself in his retirement, as quite undisquieted with regard to care or passions; and, with respect to his expences, neither profuse nor parsimonious. He then treats on the true use of riches; and shews the folly of those who live sordidly themselves for the sake of leaving their riches to others.

TO CÆSIUS BASSUS.

HAS winter already moved thee, Bassus, to thy Sabine fire-hearth?
Does now the lyre, and do the strings, live to thee with a rough quill?
Admirable artist! in numbers the beginnings of things
To have displayed, and the manly sound of the Latin lute;

—*In numbers.*] i. e. In verses—in metre.

—*The beginnings.*] Primordia—the first beginnings—the history of the earliest beginnings of things. So OVID, Met. lib. i. l. 3, 4.

——*Primaque ab origine mundi*
Ad mea perpetuum deducite tempora carmen.

Some understand the poet to mean, that Bassus had written a treatise in verse, concerning the original beginning or rise of old and antiquated words, reading, after many copies, veterum primordia vocum—and that Bassus was not only a good poet, but a learned antiquary. But rerum affords the easiest and most natural sense—Malim igitur cum Casaubono et aliis quibusdam, Θεογονιαν et μυθιστοριαν intelligere. See Delph. note.

4. *Displayed.*] Intendisse—lit. to have stretched. The sound is given from instruments by the tension of the strings.

—*Manly sound of the Latin lute.*] i. e. To have written Latin lyric verses in a noble, manly strain.

Among the Greeks they reckon nine famous lyric poets: but two among the Romans; *viz.* Horace and Cæsius Bassus.

Horace calls himself, Romanæ fidicen lyræ. Ode iii. lib. iv. l. 23.

To be reckoned this was his great ambition, as appears, ode i. lib. i. ad fin. where he says to Mæcenas,

Quid si me lyricis vatibus inseres,
Sublimi feriam sidera vertice.

Mox juvenes agitare jocos; et, pollice honesto,
Egregios lusisse senes!—Mihi nunc Ligus ora
Intepet, hybernatque meum mare; qua latus ingens
Dant scopuli, et multa littus se valle receptat.
"Lunaï portum est operæ cognoscere, cives:"
Cor jubet hoc Ennî; postquam destertuit esse
Mæonides, quintus pavone ex Pythagoreo.
  Hic ego securus vulgi, et quid præparet auster
Infelix pecori: securus et angulus ille
Vicini nostro quia pinguior: et si adeo omnes
Ditescant orti pejoribus, usque recusem
Curvus ob id minui senio, aut cœnare sine uncto;
Et signum in vapida naso tetigisse lagena.

5. *Then to agitate young jokes.*] Then, in light and lively strains, to describe the amours and frolics of young men.

—*Honest thumb.*] Meton. with truth and faithfulness, representing the actions and worthy deeds of older men, who have distinguished themselves in a more advanced time of life.

6. *Ligurian.*] *i. e.* Being now removed from Rome into Liguria. Ligus ora, for Ligustica ora.

6, 7. *Coast grows warm.*] Either from its situation near mountains, which kept off the cold blasts of wind, or from the circumstance next mentioned, the agitation of the sea, which causes a warmth in the water.

TULLY, Nat. Deor. lib. ii. says, "Seas "agitated by the winds grow so warm, "as easily to make us understand, that "in those large bodies of water there is "heat included: for that heat which we "perceive, is not to be accounted merely "external and adventitious, but excited "by the agitation which is in the inner-"most parts of the water; this also "happens, to our bodies, when by motion "they grow warm."

7. *My sea is rough.*] That is, the sea near Volaterra, a city of Tuscany, where Persius was born, and near which he now was.

—*Large side, &c.*] The rocks running out far into the sea, present an extensive side to the water, by which the waves are stopped, and a quiet bay formed.

8. *The shore draws itself in, &c.*] The shore retires, and forms a large circular valley between the mountains; which is another reason of the warmth of my situation; my house which is situated in that valley being sheltered from the wintry storms.

9. "*Port of Luna.*"] So called from the shape of the bay in which it was situate, which, from the circular form of the shore, was like an half-moon—Lunaï, per diæresim, for Lunæ.

—"*It is worth while,*" *&c.*] This line is from Ennius, who began his annals of the Roman people with—

Est operæ pretium, O cives, cognoscere portum
Lunæ.

10. *The heart of Ennius, &c.*] He was an ancient poet, born at Rudiæ, a tower of Calabria: he wrote annals of the Roman people; also satires, comedies, and tragedies; but nothing of his is come to us entire. He died 169 years before Christ.

Cor. means, literally, the heart; and, by meton. the mind, wisdom, judgment. Perhaps the poet means to say, that Ennius, when in his right mind and sober senses, recommended the port of Luna to his countrymen, after he came out of his vagaries after mentioned.

—*Dreaming, &c.*] See Prologue to sat. i. l. 2, and note. Mæonides was a name given to Homer, on account of his supposed birth at Smyrna, in the country of Mæonia, *i. e.* Lydia.

11. *Fifth from the Pythagorean peacock.*] Some are for supposing Quintus, here, to be understood as a prænomen of Ennius:—but it should rather seem, as if Persius were here laughing at the extravagant idea of the Pythagorean doctrine

Then to agitate young jokes, and with an honest thumb
To have played remarkable old men. To me now the Ligurian coast
Grows warm, and my sea is rough, where a large side
The rocks give, and the shore draws itself in with much valley.
"The port of Luna it is worth while to know, O citizens:"
The heart of Ennius commands this, after he ceas'd dreaming that he was
Mæonides, the fifth from the Pythagorean peacock.
Here [am] I, careless of the vulgar, and what the south,
Unfortunate to the cattle, may prepare: and unconcerned because that corner
Is more fruitful than mine that's next to it: and if all,
Sprung from worse, should grow ever so rich, I should always refuse,
On that account, to be diminish'd crooked with old age, or to sup without a dainty,
And to have touched with my nose the seal in the vapid cask.

of transmigration, which Ennius for a while had received, and who is said to have dreamt, that the soul of a peacock had transmigrated, first into Euphorbus, then into Homer, then into Pythagoras, and then into Ennius; so that he stood fifth from the peacock. See Dryd. Trans. and note on this place.

This is an evident banter on the Pythagorean notion of the metempsychosis.

12. *Here am I, &c.*] In this comfortable retreat of the port of Luna, I trouble not my head with what people say of me.

—*What the south, &c.*] The south wind, when it blew with any long continuance, was reckoned very unwholesome, particularly to cattle. So Virg. Geor. i. l. 444.

Arboribusque, satisque, Notus, pecorique sinister.

The poet seems to say, that he was without care or anxiety in his retreat. The modern Italians call this wind Sirocco, or Scilocco, which blows from the south-east.

13. *That corner, &c.*] Horace, sat. vi. lib. ii. l. 8, 9.

——*O si angulus ille*
Proximus accedat, qui nunc denormat agellum.

Persius took his angulus ille from this passage of Horace.

14. *And if all, &c.*] If ever so many of my inferiors, however lowly and meanly born, should grow so rich, adeo ditescant, as to have their possessions exceed mine—

15. *I should always refuse, &c.*] I should not make myself uneasy, so as to fret upon that account, and to bring on old age before my time, as if bowed under a weight of years.

16. *Sup without a dainty.*] Unctus, literally, is anointed, greasy, and applied to describe a dainty rich meal, good cheer. Hence unctissima cœnæ. See Ainsw. Unctus.

I'll not live the worse; envy shall not spoil my appetite; I'll not abate a single dish at my table, in order to save up what would make me as rich as my neighbour.

17. *And to have touched with my nose, &c.*] I shall not bottle up dregs of musty wine, and then examine the seal, which I have put on the mouth of the vessel, as closely as if I meant to run my nose into the pitch which has received its impression, to try whether any of my servants have opened it.

q. d. I shall neither fret myself into old age before my time with envy, nor turn niggard, in order to save money, that I may equal my richer neighbours.

Discrepet his alius. Geminos, Horoscope, varo
Producis genio. Solis natalibus, est qui
Tingat olus siccum muria, vafer, in calice empta,
Ipse sacrum irrorans patinæ piper. Hic bona dente
Grandia magnanimus peragit puer.—Utar ego, utar:
Nec rhombos, ideo, libertis ponere lautus;
Nec tenuem solers turdarum nosse salivam.
Messe tenus propria vive; et granaria (fas est)
Emole; quid metuas; occa, et seges altera in herba est.
"At vocat officium. Trabe rupta, Bruttia saxa
"Prendit amicus inops: remque omnem, surdaque vota,
"Condidit Ionio: jacet ipse in littore, et una

18. *Another may differ, &c.*] However such may be my way of thinking, yet as there are

Mille hominum species, et rerum discolor usus— See sat. v. 52.

it is certain that others may differ from me in sentiments, with regard to these matters.

— *O Horoscope.*] Horoscopus here signifies the star that had the ascendant, and presided at one's nativity.

q. d. Whatever astrologers may say, two persons, even twins, born under the same horoscope, are frequently seen to be produced with a different genius, or natural inclination.

19. *There is, who, &c.*] Of these twins, one of them shall be covetous and close, the other prodigal.

One of them will grudge himself almost the common comforts of life.

—*On his birth-day.*] This was usually observed as a time of feasting, and making entertainments for their friends. See JUV. sat. xi. l. 83—5; and v. l. 36, 7.

20. *Wily.*] Vafer—cunning, crafty.

—*Dip his dry herbs.*] Olus -eris—any garden herbs for food—probably what we call a sallad.

Instead of pouring oil, or other good dressing, over the whole, he, in order to have no waste, craftily contrived to dress no more than he ate, by dipping the herbs, as he took them up to eat, into a small cup of pickle: of this he had no store by him, but bought a little for the occasion.

Muria was a kind of sause, or pickle, made of the liquor of the tunny-fish—a very vile and cheap sauce.

21. *Himself sprinkling, &c.*] He would not trust this to a servant, for fear of his sprinkling too much, therefore did it himself.

—*Sacred pepper.*] Which he sets as much store by as if it were sacred.

HOR. lib. i. sat. i. l. 71, 2.

Tanquam parcere sacris
Cogeris.

And lib. ii. sat. iii. l. 110.

Metuensque velut contingere sacrum.

—*This.*] *i. e.* The other twin, quite of a contrary disposition.

—*A magnanimous boy.*] Yet not grown to manhood, but having early a noble disposition. Iron.

22. *His tooth.*] By the indulgence of his luxurious appetite—meton.—devours all he has.

—*Dispatches a great estate.*] *i. e.* Makes an end of a large estate, by spending it profusely upon his gluttony and luxury.

—*I will use, &c.*] For my part, says Persius, I will use what I have; I say use, not abuse it, either by avarice on the one hand, or by prodigality on the other.

23. *Not therefore splendid, &c.*] Not so sumptuous and costly, as to treat my freedmen, when they come to see me, with turbot for dinner—ideo, *i. e.* merely because I would appear splendid.

24. *Nor wise to know, &c.*] Nor yet indulge myself in gluttony, or cultivate a fine delicate palate, so as to be able to distinguish the small difference between one thrush and another.

These birds, which we commonly translate thrushes, were in great repute

Another may differ in these things: twins, O Horoscope, with a various
Genius you produce. There is, who, only on his birth-day,
Wily can dip his dry herbs in a cup with bought pickle,
Himself sprinkling on the dish sacred pepper. This a magnanimous boy
With his tooth dispatches a great estate.—I will use, I will use:
Not therefore splendid to put turbots to my freedmen,
Nor wise to know the small state of thrushes.
Live up to your own harvest: and your granaries (it is right)
Grind out. What can you fear?—Harrow—and another crop is in the blade.
"But duty calls. With broken ship, the Bruttian rocks
"A poor friend takes hold of, and all his substance, and his "unheard vows
"He has buried in the Ionian: himself lies on the shore, "and together [with him]

as dainties. Some pretended to so nice a taste, as to be able to distinguish whether the bird they were eating was of the male or female kind, the juices of the latter being reckoned most relishing.

I will use what I have, says Persius, but then it shall be in a rational moderate way; not running into needless extravagance, for fear of being reckoned covetous, or setting up for a connoisseur in eating, for fear of not being respected as a man of a delicate taste.

25. *Your own harvest.*] Equal your expences to your income.

26. *Grind out.*] Don't hoard, but live on what you have—use it all. Fas est —*q. d.* You may do it, and ought to do it.

—*What can you fear?*] You have nothing to be afraid of; the next harvest will replace what you spend. Comp. Matt. vi. 34.

—*Harrow.*] Occo is to harrow, to break the clods in a ploughed field, that the ground may lie even, and cover the grain. Here, by synec. it stands for all the operations of husbandry.—*q. d.* Plough, sow, harrow your land, and you may expect another crop.—Herba is the blade of any corn, which, when first it appears, is green, and looks like grass. "First the blade, then the ear, then the "full corn in the ear." Mark iv. 28.

Persius was for Horace's auream mediocritatem (ode x. lib. ii. l. 5—8.), neither for hoarding out of avarice, nor for exceeding out of profuseness.

27. "*But duty calls.*"] Aye, says a miser, all this is very well; but I may be called upon to serve a friend, and how can I be prepared for this if I spend my whole annual income?

—"*With broken ship.*"] Methinks, says the miser, who is supposing a case of a distressed friend—methinks I see him ship-wrecked, and cast away on the Bruttian rocks, and seizing hold on a point of the rock to save himself. See Æneid vi. 360.

Prensantemque uncis manibus capita aspera montis.

Brutium, or Bruttium, was a promontory of Italy, near Rhegium, hod. Reggio, not far from Sicily, nigh to which there were dangerous rocks.

28. "*His unheard vows.*"] Surdus means not only deaf, but also that which is not heard. It was usual for persons in distress at sea to make vows to some god, in order for their deliverance, that they would, if preserved, make such or such offerings on their arriving safe on shore. But, alas! the poor man's freight, and all the vows that he made, were all gone together to the bottom of the Ionian sea. The sea between Sicily and Crete was anciently so called.

" Ingentes de puppe dei; jamque obvia mergis,
" Costa ratis laceræ."—Nunc, et de cespite vivo,
Frange aliquid; largire inopi; ne pictus oberret
Cærulea in tabula. " Sed cœnam funeris hæres
" Negliget, iratus quod rem curtaveris: urnæ
" Ossa inodora dabit: seu spirent cinnama surdum,
" Seu ceraso peccent casiæ, nescire paratus.
" Tune bona incolumis minuas?—Sed Bestius urget
" Doctores Graios: ita fit, postquam sapere urbi,

30. "*The great gods from the stern.*"] The ancients had large figures of deities, which were fixed at the stern of the ship, and were regarded as tutelar gods. Aurato fulgebat Apolline puppis. VIRG. Æn. x. 171. The violence of the waves is supposed to have broken these off from the vessel, and thrown them on shore, whither also the man is supposed to have swum, and where he now lay.

—"*Sea-gulls.*"] Mergus is the name of several sea-birds, from their swimming and diving in the sea. Ainsworth says it particularly means the cormorant.

The ribs of the ship were now torn open, and exposed to the birds of prey which haunted the sea, who might devour the dead bodies, or any provisions which were left on board.

31. *The live turf, &c.*] *q. d.* Now, upon such an occasion as this (which, however, is not so likely to happen to an individual of your acquaintance, as in the prospect of it, to be a pretence for not freely and hospitably spending the whole annual produce of your land) you may relieve your ruined friend by a sale of part of your land, supposing that you have none of the fruits of it left to help him with. Sell a piece of your land already sown, on which the blade is now springing up, and give the money to your friend who has lost his all; that is, do not stay till you have reaped, but help him immediately as his wants require

Cespes is a turf, a sod, or clod of earth, with the grass or other produce, as corn, &c. growing upon it; hence called vivus, living.

So HOR. lib. i. ode xix. l. 13.

Hic vivum mihi cespitem, &c.

And lib. iii. ode viii. l. 3, 4.

——*Positusque carbo in*
Cespite vivo.

Comp. JUV. sat. xii. l. 2.

Here cespite vivo is to be understood of the land itself, with the corn growing upon it. The image is taken from the idea of a man's taking up a sod, breaking off a piece of it, and giving it to another.

32, 3. *Lest painted, &c.*] See sat. i. l. 89, note.

The table, or plank, on which the story of the distress was painted, represented the sea, and therefore appeared of a sea-green colour. Hence Persius says, Cærulea tabula.

33. "*Your funeral supper,*" *&c.*] Prolepsis. Persius, who well knew the workings of avarice within the human mind, and how many excuses it would be making, in order to avoid the force of what he has been saying, here anticipates an objection, which might be made to what he last said, about selling part of one's estate, in order to relieve a shipwrecked friend.

But perhaps you will say, that if you sell part of your land, and thus diminish the inheritance, your heir will be offended, and resent his having less than he expected, by not affording you a decent funeral.

Horace says, epist. ii. lib. ii. l. 191, 2.

——*Nec metuam quid de me judicet*
hæres,
Quod non plura datis invenerat—.

It was usual at the funerals of rich people to make sumptuous entertainments, the splendour of which depended on the heir of the deceased, at whose expence they were given. These cœnæ ferales, or cœnæ funeris, were three-fold. 1st, A banquet was put on the funeral pile, and burnt with the corpse. See Æneid vi. 222—5. 2dly, A grand supper was given to the friends and relations of the family. CIC. de Leg. lib. ii.

"The great gods from the stern: and now obvious to the "sea-gulls
"Are the sides of the torn ship."—Now even from the live turf
Break something; bestow it on the poor man, lest he should wander about
Painted in a cærulean table. "But your funeral supper your "heir
"Will neglect, angry that you have diminished your sub-"stance: To the urn
"He will give my unperfumed bones: whether cinnamons "may breathe insipidly,
"Or casias offend with cherry-gum, prepared to be ignorant.
"Safe can you diminish your goods?"—But Bestius urges
The Grecian teachers: "So it is, after to the city,

3dly, A dish of provisions was deposited at the sepulchre.

Ponitur exigua feralis cœna patella.

See Juv. sat. v. l. 85, and note. This last was supposed to appease their manes.

35. "*My unperfumed bones.*"] After the bodies of the rich were burnt on the funeral pile, the ashes containing their bones were usually gathered together, and put into an urn with sweet spices.

—"*Whether cinnamons,*" &c.] Persius here names cinnamon and casia, the latter of which he supposes to be sophisticated, for the sake of cheapness, with cherry-gum, or gum from the cherry-tree. The cinnamon, if true and genuine, is a fine aromatic; but the expression, spirent surdum, breathe insipidly—(surdum, Græcism, for surde—or, perhaps, odorem may be understood)—looks as if the cinnamon, as well as the casia, were supposed to be adulterated, and mixed with some ingredient which spoiled its odour. The heir is supposed to lay out as little as he well could on the deceased.

36. "*Prepared to be ignorant.*"] i. e. Determined beforehand not to trouble his head about the matter—the worse the spices, the less the cost.

37. "*Safe diminish,*" &c.] Therefore can you, while alive and well, having no sickness or loss of your own—all which are meant by incolumis—subtract from your estate, and thus disoblige your heir? Some suppose these to be the words of the heir, remonstrating against the old man's spending his money, and so diminishing the patrimony which he was to leave behind him: but I rather suppose the poet to be continuing the prolepsis which begins l. 33; and it is a natural question, which may be imagined to arise out of what the miser has been supposed to offer against being kind and generous to a distressed friend. The poet before supposes him to urge his fear of disobliging his heir, if he diminished his estate—then, continues Persius, tune bona incolumis minuas?—*q. d.* Can you then, on pain and peril of having your heir neglect your funeral, and shew the utmost contempt to your remains, think (while alive and well—incolumis—having no sickness, or loss of your own) of subtracting from your estate for the sake of other people? this you will urge as an unanswerable objection to what I propose you should do for the sake of an unfortunate friend—by this you plainly shew, that you are more concerned for what may happen to you after you are dead, than for your friends while you are alive.

—*But Bestius,* &c.] The name of some covetous fellow, a legacy-hunter, who is represented very angry that philosophers have taught generosity, by which the sums which they expect may be lessened during the testator's life, and that from Greece has also been derived the custom of expensive funerals, which affect the estate after the testator's death.

37, 8. *Urges the Grecian teachers.*] i. e.

"Cum pipere et palmis, venit nostrum hoc, maris expers,
"Fœnisecæ crasso vitiarunt unguine pultes."
Hæc cinere ulterior metuas? At tu, meus hæres
Quisquis eris, paulum a turba seductior, audi:
O bone, num ignoras? missa est a Cæsare laurus,
Insignem ob cladem Germanæ pubis; et aris
Frigidus excutitur cinis: ac jam postibus arma,
Jam chlamydas regum, jam lutea gausapa captis,

Rails, inveighs against the philosophers, who brought philosophy first from Greece, and taught a liberal bestowing of our goods on the necessities of others.

39. "*Pepper and dates*," *&c.*] Pepper, dates, and philosophy, were all imported together from Asia. This is said in the same strain of contempt as Juvenal's

Advectus Romam, quo pruna et coctona vento. Sat. iii. l. 83.

—"*This our wisdom.*"] Nostrum sapere, Gr. for nostra sapientia—like vivere triste, for tristis vita, sat. i. l. 9.

—"*Void of manliness.*"] A poor effeminate thing, void of that noble plainness and hardiness of our ancestors, who never thought of leading so lazy and indolent a life as the philosophers, or of laying out extravagant sums in spices, and burning aromatics on funeral piles, or putting costly spices into urns.

The poet uses marem strepitum for a strong manly sound, l. 4. of this Satire. This, among other senses given of this difficult phrase—maris expers—seems mostly adopted by commentators. But as Persius evidently applies the words—maris expers—from HOR. lib. ii. sat. viii. l. 15, it may perhaps be supposed that he meant they should be understood in a like sense.

Fundanius is giving Horace an account of a great entertainment which he had been at, and, among other particulars, mentions the wines:

—*Procedit fuscus Hydaspes*
Cæcuba vina ferens; Alcon, Chium
maris expers.

—"*Black Hydaspes stalks*
"*With right Cæcubian, and the wine of*
"*Greece—*
"*Of foreign growth which never cross'd*
"*the seas.*" FRANCIS.

To this Mr. Francis subjoins the following note.

"Chium maris expers."] "It was "customary to mix sea-water with the "strong wines of Greece; but Fundanius, when he says that the wine which "Alcon carried had not a drop of water "in it, would have us understand, that "this wine had never crossed the seas, "and that it was an Italian wine, which "Nasidienus (the master of the feast) "recommended for Chian." LAMB.

This seems to be a good interpretation of Horace's maris expers, and, therefore, as analagous thereto, we may understand it, in this passage of Persius, in a like sense—to denote that the philosophy, which Bestius calls nostrum hoc sapere, "this same wisdom of ours," and which came from Greece originally, is now no longer to be looked upon as foreign, but as the growth of Italy, seeing that that, and the luxurious manners which came from the same quarter, have taken place of the ancient simplicity and frugality of our forefathers. "And so it comes to pass (ita fit, l. 38.) "that we are to give away our substance "to others, and that a vast expence is "to attend our funerals, and that even "a common rustic can't eat his pudding "without a rich sauce." But see Casaubon in loc.

40. "*The mowers*," *&c.*] The common rustics have been corrupted with Grecian luxury, and now

The ploughman truly could no longer eat,
Without rich oils to spoil their wholesome meat.

Bestius is very right in saying, that the philosophy which the Stoics taught at Rome came from Greece; but he would not have railed at the philosophers, if they had not taught principles entirely opposite to his selfishness and avarice; nor would he have found fault with the introduction of what made funerals expensive, had he not carried his thoughts of parsimony beyond the grave, and dreaded the expence he must be put to in burying those whom

"With pepper and dates, came this our wisdom void of manliness,
"The mowers have vitiated their puddings with thick oil."
"Do you fear these things beyond your ashes?—But thou, "my heir,
"Whoever thou shalt be, a little more retired from the "crowd, hear.
"O good man, are you ignorant? A laurel is sent from Cæsar
"On account of the famous slaughter of the German youth, "and from the altars
"The cold ashes are shaken off; and now, to the posts, arms,
"Now the garments of kings, now sorry mantles on the "captives,

he expected to be heir to; and even the luxury which had been imported from Greece would not have troubled him, but as it cost money to gratify it.

——"*Their puddings.*"] Puls -tis—a kind of meat which the ancients used, made of meal, water, honey, or cheese and eggs; a sort of hasty-pudding—here put for any rustic, homely fare. The word vitiarunt well intimates the meaning of the selfish Bestius, which was to express his enmity to every thing that looked like expence.

41. "*Beyond your ashes.*"] Beyond the grave, as we say—Do you, miserable wretch, concern yourself about what your heir says of you, or in what manner your funeral is conducted?

—"*But thou my heir,*" *&c.*] Persius here, coincidently with the subject he is now entering upon, represents, in a supposed conversation in private with the person who might be his heir, the right a man has to spend his fortune as he pleases, without standing in awe of those who come after him: and first, to be liberal and munificent on all public occasions of rejoicing; next, to live handsomely and comfortably, and not starve himself that his successor may live in luxury.

42. "*Retired from the crowd.*"] Secretam garrit in aurem. Sat. v. l. 96. Step aside a little, if you please, that I may deal the more freely with you, and listen to me.

43. "*O good man.*"] *q. d.* Hark ye, my good friend, and heir that is to be—

—"*Are you ignorant?*"] Have not you heard the news?

—"*A laurel is sent,*" *&c.*] Caius Caligula affected to triumph over the Germans, whom he never conquered, as he did over the Britons; and sent letters to Rome, wrapt about with laurels, to the senate, and to the empress Cæsonia his wife.

45. "*The cold ashes.*"] The ashes which were to be swept off the altars were either those that were left there after the last sacrifice for victory, or might, perhaps, mean the ashes which were left on the altars since some former defeat of the Romans by the Germans; after which overthrow the altars had been neglected. DRYDEN.

—"*And now.*"] *i. e.* On the receipt of this good news.

—"*To the posts, arms.*"] Persius here enumerates the preparations for a triumph; such as fixing to the doors or columns of the temples the arms taken from the enemy. Thus VIRG. Æn. vii. 183—6.

Multaque præterea sacris in postibus arma,
Captivi pendent currus, curvæque secures,
Et cristæ capitum, et portarum ingentia claustra,
Spiculaque, clypeique, ereptaque rostra carinis.

And HOR. lib. iv. ode xv. l. 6—8.

Et signa postes restituit Jovi,
Derepta Parthorum superbis
Postibus.

46. "*Garments of kings.*"] Chlamys signifies an habit worn by kings and other commanders in war.

—Ipse agmine Pallas
In medio, chlamyde, et pictis conspectus in armis. Æn. viii. l. 587, 8.

Essedaque ingentesque locat Cæsonia Rhenos.
Diis igitur, genioque ducis, centum paria, ob res
Egregie gestas, induco. Quis vetat? aude.
Væ, nisi connives—Oleum artocreasque popello
Largior: an prohibes? dic clare. Non adeo, inquis,
Exossatus ager juxta est. Age, si mihi nulla
Jam reliqua ex amitis; patruelis nulla; proneptis
Nulla manet; patrui sterilis matertera vixit;
Deque avia nihilum superest: accedo Bovillas,

46. "*Sorry mantles on the captives.*"] When captives were to be led in triumph, they put on them clothing of the coarsest sort, made of a dark frize, in token of their abject state.

47. "*And chariots.*"] Essedum is a Gallic word—a sort of chaise or chariot used by the Gauls and Britons; also by the Germans.

Belgica vel molli melius feret esseda collo. VIRG. G. iii. l. 204.

The Belgæ were originally Germans, but, passing the Rhine, settled themselves in Gaul, of which they occupied what is now called the Netherlands.

—"*Huge Germans.*"] Rhenos, so called because they inhabited the banks of the Rhine; they were men of great stature.

—"*Cæsonia.*"] Wife to Caius Caligula, who afterwards, in the reign of Claudius, was proposed to be married to him, after he had executed the empress Messalina for adultery, but he would not have her. See her character, ANT. Univ. Hist. vol. xiv. p. 297.

She was a most lewd and abandoned woman. See JUV. sat. vi. l. 613—16.

48. "*To the gods, therefore.*"] By way of thanksgiving.

—"*The genius of the general.*"] Of the emperor Caligula—see sat. iii. l. 3, note—who protected and prospered him.

—"*An hundred pair.*"] *i. e.* Of gladiators. These were beyond the purse of any private man to give; therefore this must be looked upon as a threatening to his heir, that he would do as he pleased with his estate.

On public occasions of triumph, all manner of costly shows and games were exhibited, in honour of the gods, to whose auspices the victory was supposed to be owing; also in honour of the conqueror; therefore Persius adds, ob res egregie gestas.

49. "*I produce.*"] Induco signifies to introduce—to bring in—to bring forth, or produce. AINSW.

—"*Who forbids?*"] Who puts a negative on my intention?

—"*Dare.*"] Will you, who are to be my heir, contradict this? do if you dare.

50. "*Woe! unless you connive.*"] Conniveo is to wink with your eyes. Met. to wink at a matter, to take no notice, to make as if he did not see it.

Woe be to you, says Persius, if you offer to take notice, or to object to what I purpose doing on this occasion.

—"*Oil and pasties to the people.*"] Moreover I intend to bestow a dole upon the common people—popello (see sat. iv. 15.)—in order to enable them to celebrate the victory. Oil was a favourite sauce for their victuals. See l. 40, and note.

Artocrea (from *αρτος*, bread, and *κρεας*, flesh) a pie, or pasty of flesh. AINSW.

51. "*Do you hinder?*"] Says he to his supposed heir; do you find fault with this bounty of mine, would you prevent it.

—"*Speak plainly.*"] Come, speak out.

—"*Your field hard by,*" *&c.*] Perhaps you will say, that my estate near Rome, though its vicinity to the city makes it the more valuable, yet is not fertile and enough to afford all this.

Exossatus, cleared of the stones, called the bones of the earth. Ov. Met. i. 193. to which Persius perhaps alludes. Here it is supposed to mean cleared of the stones—*i. e.* cultivated to such a degree, as to be rich and fertile enough to produce what would be answerable to such an expence.

The above is the leading sense given by some of the best commentators to

"And chariots, and huge Germans, Cæsonia places.
"To the gods, therefore, and to the genius of the general, "an hundred pair,
"On account of things eminently achieved, I produce: Who "forbids?—Dare—
"Woe! unless you connive—Oil and pasties to the people
"I bestow: do you hinder?—speak plainly."—"Your field "hard by,
"Say you, is not so fertile—"Go to, if none to me
"Now were left of my aunts, no cousin-german, no niece's "daughter
"Remains: the aunt of my uncle has lived barren,
"And nothing remains from my grandmother: I go to Bovillæ,

this difficult passage; but I cannot say that it satisfies me. I see no authority, from any thing that precedes or follows, to construe juxta—nigh the city, and hence make juxta equivalent to suburbanus: nor is the taking est from juxta, and transferring it to exossatus or ager, as done above, the natural method of the syntax.

I would therefore place the words in their natural order in which they are to be construed—Non adeo, inquis, juxta est exossatus ager. The Delph. interpret. says, Non ita, ais, prope est ager sine ossibus.

Exosso-are—is to take out the bones of an animal; to bone it, as we say. Congrum istum maximum in aqua finito ludere paulisper, ubi ego venero, exossabitur. Ter. Adelph. Ager is a field, land, ground—hence, a manor with the demesnes, an estate in land. Hence, by Metaph. exossatus ager may mean, here, an estate that has been weakened, diminished by extravagance of great expence, having what gave it its value and consequence taken out of it.

In this view I think we may suppose the poet as representing his heir's answer to be—

"An estate that has been exhausted "and weakened—exossatus, boned as it "were, by such expence as you propose, "is not so near—non adeo juxta est— "*i. e.* so near my heart, so much an ob"ject of my concern, as to make it worth "my while to interfere about it, or at"tempt to hinder this last expence of "your dole to the mob, when the first "of the hundred pair of gladiators, l. "48, will bone it—*i. e.* diminish its sub"stance and value, sufficiently to render "me very unconcerned as to being your "heir." We often use the word near, to express what concerns us.

This appears to me to be the most eligible construction of the words, as well as most naturally to introduce what follows.

52. "*Go to*—"] says Persius—very well, take your own way—think as you please, I am not in the least fear of finding an heir, though I should not have a relation left in the world.

53. "*My aunts.*"] Amita is the aunt by the father's side—the father's sister.

—"*Cousin-german.*"] Patruelis—a father's brother's son or daughter.

—"*Niece's daughter.*"] So proneptis signifies.

54. "*The aunt of my uncle.*"] Matertera—matris soror—an aunt by the mother's side.

—"*Lived barren.*"] Had no children.

55. "*Grandmother.*"] Avia, the wife of the avus, or grandfather.

Persius means, that if he had no relation, either near or distant, he should find an heir who would be glad of his estate.

—"*I go to Bovillæ.*"] A town in the Appian way, about eleven miles from Rome, so called from an ox which broke loose from an altar, and was there taken: it was near Aricia, a noted place for beggars, the highway being very public.

Dignus Aricinos qui mendicaret ad axes.
See Juv. sat. iv. l. 117.

Clivumque ad Virbi; præsto est mihi Manius hæres.
"Progenies terræ"—Quære ex me, quis mihi quartus
Sit pater; haud prompte, dicam tamen. Adde etiam unum,
Unum etiam; terræ est jam filius: et mihi ritu
Manius hic generis, prope major avunculus exit.
Qui prior es, cur me in decursu lampada poscas?
Sum tibi Mercurius: venio deus huc ego, ut ille
Pingitur. An renuis? vin' tu gaudere relictis?
"Deest aliquid summæ." Minui mihi: sed tibi totum est,
Quicquid id est. Ubi sit, fuge quærere, quod mihi quondam
Legarat Tadius, neu dicta repone paterna:
"Fœnoris accedat merces; hinc exime sumptus."
"Quid reliquum est?" reliquum? Nunc, nunc impensius unge,

56. "*The hill of Virbius.*"] An hill about four miles from Rome; so called from Hippolytus, who was named Virbius, and worshipped there, on account of his living twice—inter viros bis. See Æn. vii. 761—77. This hill, too, was always filled with beggars, who took their stands by the road-side.

—"*Manius is ready,*" &c.] Manius is the name of some beggar, and so put for any; the first which he met with would immediately be glad to be his heir. Præsto—ready at hand.

57. "*An offspring of earth*"—] What, says the other, would you take such a low base-born fellow as that, whose family nobody knows any thing about, a mere son of earth, to be your heir?

—"*Inquire of me,*" &c.] As for that, replies Persius, if you were to ask me who was my great grandfather's father, who stood in the fourth degree from my father, I could not very readily inform you. But go a step higher, add one, and then add another, I could give you no account at all; I then must come to a son of earth, nobody knows who, but somebody that, like the rest of mankind, sprung from the earth.

Empedocles, and some other philosophers, held that mankind originally sprang from the earth.

59, 60. "*By the course of kindred,*" &c.] Perhaps, in this way of reckoning, as the earth is our common mother, Manius may appear to be my relation, my great uncle for aught I know, or not very far from it; for as children of one common parent, we must be related.

61. "*You who are before,*" &c.] This line is allegorical, and alludes to a festival at Athens, instituted in honour of Vulcan, or of Prometheus, where a race was run by young men with lighted torches in their hands, and they strove who could arrive first at the end of the race without extinguishing his torch. If the foremost in the race tired as he was running, he gave up the race, and delivered his torch to the second; the second, if he tired, delivered it to the third, and so on, till the race was over. The victory was his who carried the torch lighted to the end of the race.

Now, says Persius, to his presumptive heir, who appears to be more advanced in life, why do you, who are before me in the race of life, *i. e.* are older than I am, want what I have before the course is over, *i. e.* before I die, since, in the course of nature, the oldest may die first? I ought therefore to expect your estate instead of your expecting mine. It is the first in the torch-race that, if he fails, gives the torch to the second, not the second to the first. See Ainsw. Lampas, and fin.

62. "*I am to thee Mercury.*"] Do not look on me as thy nearest kinsman, on thyself as my certain heir, and on my estate as what ought to come to you by right; but rather look on me as the god Mercury, who is the bestower of unlooked-for and fortuitous gain.

62, 3. "*As he is painted.*"] Mercury, as the god of fortuitous gain, was painted with a bag of money in his hand. Hercules was the god of hidden treasures. See sat. ii. l. 11, and note. Mercury presided over open gain and traffic, and

"And to the hill of Virbius; Manius is ready at hand to be "my heir"—
"An offspring of earth"—"Inquire of me, who my fourth "father
"May be, I should nevertheless not readily say. Add also one,
"Again one; he is now a son of earth: and to me, by the course
"Of kindred, this Manius comes forth almost my great uncle.
"You who are before, why do you require from me the "torch in the race?
"I am to thee Mercury: I a god come hither, as he
"Is painted. Do you refuse?—Will you rejoice in what is left?
"There is wanting something of the sum:" "I have dimi-"nished it for myself,
"But you have the whole, whatever that is: avoid to ask "where that is which
"Tadius formerly left me, nor lay down paternal sayings—
"Let the gains of usury accede; hence take out your ex-"pence."
"What is the residue?"—"the residue!—Now—now—more "expensively anoint,

all unexpected advantages arising therefrom.

63. "*Do you refuse?*"] Are not you willing to look upon me in this light, and to accept what I may leave, as merely adventitious.

——*An magis excors*
Rejecta præda, quam præcens Mercurius fert?
Hor. lib. ii. sat. iii. l. 67, 8.

—"*Will you rejoice in what is left?*"] Will you thankfully and joyfully take what I leave?

64. "*There is wanting something,*" &c.] But methinks you grumble, and find fault that a part of the estate has been spent.

—"*Diminished it for myself.*"] Well, suppose my estate to be less than it was, I, that had the right so to do, spent the part of it that is gone upon myself and my own concerns.

65. "*But you have the whole,*" &c.] But you have all at my decease, whatever that all may be; you could have no right to any part while I was alive; so that you have no right to complain, when what I leave comes whole and entire to you.

—"*Avoid to ask,*" &c.] Don't offer to inquire what I have done with the legacy which my friend Tadius left me, or to bring me to an account concerning that, or any thing else.

66. "*Paternal sayings.*"] Nor think of laying down to me, as a rule, the lesson that old covetous fathers inculcate to their sons, whom they wish to make as sordid as themselves. Perhaps repone may here be rightly translated retort (comp. Juv. sat. i. l. 1, and note)—*q. d.* Don't cast this in my teeth.

67. "*Let the gains of usury,*" &c.] *q. d.* "Put your money out to usury, and "live upon the interest which you "make, reserving the principal entire:" let me hear none of this, says Persius, as if I were bound to live on the interest of what I have, that the principal may come to you.

68. "*What is the residue?*"] Well, but though I may not call you to an account about your expences, yet let me ask you how much, after all, may be left for me to inherit.

—"*The residue!*"] Says Persius, with indignation; since you can ask such a question, as if you meant to bind me down to leave you a certain sum, you shall have nothing, I'll spend away as fast as I can.

—"*Now, now more expensively,*" &c.] "Here," say Persius, "slave, bring me "oil, pour it more profusely over my

Unge, puer, caules. Mihi, festa luce, coquatur
Urtica, et fissa fumosum sinciput aure;
Ut tuus iste nepos, olim, satur anseris extis,
Cum morosa vago singultiet inguine vena,
Patriciæ immeiat vulvæ? Mihi trama figuræ
Sit reliqua? ast illi tremat omento popa venter?
"Vende animam lucro; mercare; atque excute solers
"Omnes latus mundi: ne sit præstantior alter
"Cappadocas rigida pingues plausisse catasta.
"Rem duplica." "Feci.—Jam triplex; jam mihi quarto,
"Jam decies redit in rugam. Depunge ubi sistam,

"dish of pot-herbs. Now I see that "your avarice leads you to be more "concerned about what I am to leave, "than you are about my comfort while "I live, or for my friendship and re-"gard, I'll e'en spend away faster than "ever."

70. "*A nettle.*"] Shall I, even upon feast-days, when even the poor live better, content myself with having a nettle cooked for my dinner? *i. e.* any vile worthless weed.

—"*And a smoky hog's cheek.*"] An old rusty hog's cheek, with an hole made in the ear by the string which passed through it to hang it up the chimney.

Sinciput—the fore-part, or perhaps one half of the head; also a hog's cheek. See Juv. sat. xiii. l. 85, and note.

Here it is put for any vile and cheap eatable.

71. "*That that grandson of yours,*" &c.] That some of your descendants may hereafter live in riot, however sparing and covetous you may be.

—"*A goose's bowels.*"] The liver of a goose was esteemed by the Romans as a most delicious morsel. They crammed the animal with a certain food (of which figs were the main ingredient) that made the liver grow to an amazing size. See Hor. lib. ii. sat. viii. l. 88; and Juv. sat. v. l. 114.

72. "*His froward humour,*" &c.] When at the same time he is absurdly keeping an expensive and high-bred mistress.

73. "*A woof of a figure,*" &c.] Trama is the woof in weaving, which is composed of thin threads which lie parallel to each other, when shot through the warp. These do not appear while the cloth is fresh, and has the nap on; but when the cloth loses the nap, and becomes threadbare, then the threads are seen, and have a poor, thin, and shabby appearance. Now, says Persius, shall I reduce myself to the appearance of the texture in an old, worn-out, threadbare coat? *q. d.* Shall I make myself a mere skeleton? mere skin and bone, as we say. Trama figuræ, for figura tramæ. Hypall.

74. "*A gluttonous belly,*" &c.] That he may have his gluttonous belly shake like a quag, as he walks along, with the fatness of his caul.

This is well opposed to the trama figuræ.

Popa is, properly, the priest who slew the sacrifices, and offered them up when slain: they had a portion of the sacrifices, on which they constantly feasted, and were usually fat and well-liking—hence popa signifies also gluttonous, greedy, dainty. Metaph.

75. "*Sell your life for gain.*"] Persius having pretty largely set forth how he should treat his supposed heir, who presumed to interfere with his manner of living, or with the disposal of his fortune while alive; and all this in answer to what the miser had said, on not daring to sell any part of his estate in order to relieve his shipwrecked friend, for fear his heir should resent it after his decease (see l. 33—7.), now concludes the Satire with some ironical advice to the miser, in which he shews that the demands of avarice are insatiable.

If, after all I have said, you still persist in laying up riches, and hoarding for those who are to come after you, e'en take your course, and see what will be the end of it; or rather you will see no end of it, for neither you, nor your heir, will ever be satisfied. However, sell

"Anoint, boy, the pot-herbs. Shall there be for me on a
"festival-day boiled
"A nettle, and a smoky hog's cheek with a cracked ear,
"That that grandson of yours should hereafter be stuff'd
"with a goose's bowels,
"When his froward humour shall long to gratify itself
"With some lady of quality? Shall a woof of a figure
"Be left to me: but to him shall a gluttonous belly tremble
"with caul?—
"Sell your life for gain; buy, and, cunning, search
"Every side of the world: let not another exceed you
"In applauding fat Cappadocians in a rigid cage.
"Double your estate:"—"I have done it:—Now threefold,
"now to me the fourth time,
"Now ten times it returns into a fold; mark down where
"I shall stop,

your life and all the comforts of it—*i. e.* expose it to every difficulty and danger; in short, take all occasions to make money, let the risk be what it may. See sat. v. l. 133—6. Epitrope.

—"*Buy.*"] Purchase whatever will turn to profit.

—"*Cunning.*"] Shrewd, dexterous, in your dealings.

75, 6. "*Search every side of the* "*world.*"] Sail to every part of the world, that you may find new articles of merchandize.

76. "*Let not another exceed,*" *&c.*] Make yourself thorough master of the slave-trade, that you may know how to bring slaves to market, and to commend and set them off to the best advantage —Plausisse—literally, to have clapped with the hand. It was customary for the mangones, or those who dealt in slaves, to put them into a sort of cage, called catasta, in the forum, or market-place, where the buyers might see them: to whom the owners commended them for their health, strength, and fitness for the business for which they wanted them; also they clapped or slapped their bodies with their hands, to shew the hardness and firmness of their flesh. The slaves had fetters on; therefore the poet says—rigida catasta. They had arts to pamper them, to make them look sleek and fat; they also painted them to set them off, as to their complexion and countenance: hence the slave-dealers were called mangones. See AINSW. Mango; and JUV. xi. l. 147.

77. "*Fat Cappadocians.*"] Cappadocia was a large country in the Lesser Asia, famous for horses, mules, and slaves. It has been before observed, that the slaves, when imported for sale, were pampered to make them appear sleek and fat—or perhaps we may understand, by pingues, here, that the Cappadocians were naturally more plump and lusty than others.

78. "*Double your estate.*"] *i. e.* By the interest which you make.

—"*I have done it.*"] That, says the miser, I have already done.

79. "*Ten times it returns into a fold.*"] *i. e.* It is now tenfold. Metaph. from garments, which the fuller they are, the more folds they make: hence duplex, from duo, two, and plico, to fold—triplex, from tres, and plico, &c. So the verbs, duplico, to double, to make two-fold—triplico, &c. Ruga, Gr. *ρυτις* a *ρυω* —*i. e. ερυω*, traho, quod ruga cutim aut vestem in plicas contrahat. See AINSW.

—"*Mark down,*" *&c.*] Depunge—metaph. from making points on a balance, at which the needle, or beam, stopping, gave the exact weight. See JUV. sat. v. l. 100, and note.

The miser, finding his desires increase, as his riches increase, knows not where to stop:

Crescit amor nummi quantum ipsa pecunia crescit. JUV. sat. xiv. l. 139.

"Inventus, Chrysippe, tui finitor acervi!"

80. "*O Chrysippus*," &c.] A Stoic philosopher, a disciple of Zeno, or according to others, of Cleanthes. He was the inventor of the argument, or vicious syllogism, called sorites, from Gr. σωρος, an heap, it consisting of a great number of propositions heaped one upon the other, so that there was hardly any end to be found—A proper emblem of covetous desire, which is continually increasing.

Persius calls Chrysippus, inventus finitor, the only finisher, that was found, of his own heap—because he investigated the method of putting an end to the propositions, or questions, in that mode of argument, and wrote four books on the subject.

This the poet may be supposed to be deriding in this place, as in truth an impossible thing, Chrysippus himself having devised no better expedient, than to state only a certain number of propositions, and then to be silent. But this would not do, he might be forced on, ad infinitum, by a question on what he said last. See Cic. Acad. Qu. lib. ii. 29.

Marshall reads this line:

"*Inventor, Chrysippe, tui, et finitor*
"*acervi.*"

"Sic legas meo periculo," says he, "sensu multo concinniore."

O Chrysippus! thou that couldst invent, and set bounds to thy increasing sorites, teach me to set bounds to my increasing avarice. Iron. The miser is supposed to be wearied out with the insatiableness of his avaricious desires, and longs to see an end put to them—but in vain.

Having now finished my work, which, like the sorites of Chrysippus, has, from the variety and redundancy of the matter, been so long increasing under my

"O Chrysippus, the found finisher of your own heap."

hands, much beyond what I at first expected, I should hope that the Reader, so far from blaming the length of the performance, will approve the particularity, and even minuteness, of the observations, which I have made on the preceding Satires of Juvenal and Persius, as on all hands they are allowed to be the most difficult of the Latin writers: therefore mere cursory remarks, here and there scattered on particular passages, would assist the Reader but little, in giving him a complete and consistent view of the whole; to this end every separate part should be explained, that it may be well understood and properly arranged within the mind: this, I trust, will stand as an apology for the length of these papers, which, wherever they may find their way, will be attended with the Editor's best wishes, that they may carry those solid and weighty instructions to the mind, which it is the business of our two Satirists to recommend—Delectando pariterque monendo.

However Persius may be deemed inferior to Juvenal as a poet, yet he is his equal as a moralist; and as to the honesty and sincerity with which he wrote—"There is a spirit of sincerity," says Mr. Dryden, "in all he says—in this he "is equal to Juvenal, who was as honest "and serious as Persius, and more he "could not be."

I have observed, in several parts of the foregoing notes on Persius, his imitations of Horace—The reader may see the whole of these accurately collected, and observed upon—CASAUB. Persina Horatii Imitatio, at the end of his Commentaries on the Satires.

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